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The American Board of Commissioners for Foreign Missions

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287 Fourth Avenue
New York, N. Y.

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FOR THE YEAR 1938
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Foreword

Many may be tempted these days to wonder if any good thing can come out of Japan. This issue is intended to suggest at least that forces for good in that land are legion, and as an illustration we are using Kobe College, dedicated and developed as an institution designed to turn out Japanese women of Christian character and purpose. This "experiment in internationalism" is a good sample, too, of American friendship for the Japanese people and of a constructive method of coöperation between the two peoples.

With the new year we are beginning to use the same type and width of columns for *all* our articles, reserving the right to make an exception now and then. This type is easily read and the narrower columns solve problems of illustrations and subject matter.

Who's Who. Toyohiko Kagawa is well known for his social work in Japan and his poems. Mr. Woodard, now on furlough, works at the headquarters of the Kumiai Church in Japan; Miss DeForest is president of Kobe College, Japan; Mr. Hatanaka, an Oberlin B.A. and B.D., is vice-president and continues in the pastorate of the large Osaka Kumiai Church; Miss Hashimoto is a graduate of Kobe now attending Lake Erie College in Ohio. Mrs. Rowell, wife of the pastor of Union Church, Hinsdale, Illinois, is a member of the Kobe College Corporation. Mr. Kopf is pastor of Mount Vernon Church, Boston; Mr. Baggett of the Southwest Louisiana Larger Parish in Reeves; Mr. Freer of the church in Norwood, N. Y.; Mr. Hunter is head of the Lu Ho Rural Service Center, Tunghsien, China, Miss Huggins of the Goodrich Girls School. Miss Maginnis is on staff of Boston Art Museum.

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Japanese Christians

Congregational-Christian Statement

"We are deeply impressed and much inspired by the edict of His Majesty at the opening session of the 72nd Imperial Parliament in which it is declared how our nation had hoped for the coöperation of the two nations which alone will establish the peace of the Far East and of the World. However, we regret that the Government of China has been unwilling to coöperate with us, thus at last bringing about the present troubles.

"We are very grateful to those of the Imperial Army and Navy who are loyal and faithful to the utmost in carrying out the Will of His Majesty and we too wish to face the present crisis in the same sacrificial spirit. We will take part actively in the spiritual mobilization, guiding the people in their spiritual life and creating the spirit of endurance.

"We pray that peace may come quickly and hope that the day may speedily come when the Christians of the two nations will coöperate to establish permanent peace in the Far East.

"The 53rd Nippon Kumiai Kirisuto Kyokai Annual Meeting."

October 8, 1937

Express Their Feelings

Unpublished Poem by Kagawa*

TEARS

Ah tears! Unbidden tears!
Familiar friends since childhood's lonely years,
Long separated we,
Why do ye come again to dwell with me?

At midnight, dawn, midday
Ye come; nor wait your coming nor delay;
Nay fearless, with what scorn
Ye picture China by my brothers torn.

Your scorn I must accept,
But I'm no coward; pray heed ere more I've wept;
I love Japan so fair
And China too; this war I cannot bear.

"Is there no other way?"
Thus do I search my soul all day
Nor ever reach a goal;
I live, but only as a phantom soul.

Like Christ who bore our sins upon the cross
I, too, must bear my country's sins and dross;
Land of my love! Thy sins are grievous to be borne,
My head hangs low upon my form forlorn.

Ah tears! Unbidden tears!
Long separated we,
Alas has come another day
When ye must dwell with me.

*Dr. Kagawa, by cable to Mrs. George R. Wilson of Hinsdale, Ill., and of the Kobe College Corporation, releases this through the HERALD.

How Can We Help Japan?

By William Parsons Woodard

"HELP Japan? Japan is the aggressor! Japan does not need help. It should be stopped. China should be helped."

Such, undoubtedly, is your feeling as you read the title of this article. And yet without denying the justice of all such contentions it is still possible to maintain that Japan needs help and understanding and that we can help. But already someone has thrown the magazine down in disgust. I can hear it fall behind the waste basket. And the look which followed spoke volumes.

"This kind of stuff makes me tired. This eternal explaining, excusing, white-washing nauseates me. If we don't do something about it this time, then we might as well give up our pious pretentions about a world of peace and brotherhood and accept the philosophy of dog eat dog."

Well, at last here is a point upon which we can agree. We ought to do something about it. And I am going to suggest ways of helping Japan. How we can help China is a separate problem.

WE CAN UNDERSTAND

It should be noted that quotation marks are absent. "Understanding" is nothing but special pleading and that is not our purpose. Basic to understanding is a knowledge of history.

For China, the present invasion is the latest and most serious form of imperialism which it has been forced to endure during the last century and more.

The pattern for Japan was set by western empires. Japan has known the humiliation of unfair treaties and the stigma of inferiority through exclusion acts. Until the American exclusion act is adjusted relations with Japan will always be clouded. Forced to struggle against tariffs and quotas in order to gain markets and raw materials Japan has turned to China for economic security for the seventy millions living within a territory smaller than California but without the resources of that state.

The encroachment of Czarist Russia was a matter of common knowledge. Today not only the military prowess of the giant of the north but communism threatens. Any increase in its influence is regarded as a menace to Japan's political security.

Britain has built for itself an empire upon which the sun never sets. The United States, in addition to considerable territorial expansion has declared its hegemony over the western hemisphere.

•

Why, therefore, suggests Japan, should not she be allowed to extend the blessings of the political and economic stability enjoyed within her country to the chaotic continent of Asia?

But wherever Japan seeks to follow the lead of the western empires the main arteries of travel are obstructed with the notice: "DETOUR. Enter at your own risk. Rules are under repair." And while Japan is the most outspoken in protest, all the non-white peoples view the white man and his empires with a common feeling of resentment. "He doth bestride the world like a colossus and we petty men walk under his huge feet to find ourselves dishonorable graves."

WE CAN REPENT

Two responses come from understanding. The first is repentance. We western nations have provided the tools and the techniques for this war in China. We have also set the psychological patterns and the easy rationalizations by which conquest is clothed in the garb of charity.

Treaties have had sanctity only when the stronger powers were satisfied. "Silver bullets" have corrupted officials to create friendly governments. Civilian populations have been attacked. And "peace" has been the cloud by day to guide steel helmets in defense of property rights on foreign soil. If the peoples of the western empires would truly repent of their part in this nefarious business in such a way as to indicate a genuine change of heart that would be of immense help. It would deprive propaganda of one of its strong points: the sanctimonious self-righteousness of the so-called Christian nations.

WE CAN SACRIFICE

The second response to understanding would be sacrificial sympathy, a disposition to exert oneself to solve the fundamental problems which are the main causes of the present situation. The tensions must be relieved. Population pressure and economic difficulties must be frankly faced.

Economists assure us that there is enough for all people. One thing is certain: permanent peace and stability are not possible as long as one small group controls so much while large sections of the human race are deprived of bare necessities.

Willingness to sacrifice in order to solve the difficulties and real effort along this line comparable with the effort now spent on destructive or disruptive purposes would help tremendously. It would

especially help those groups within Japan that believe in peaceful methods and still retain faith in the sense of justice and fair-play of the west. Sacrificial sympathy would help.

WE CAN PROTEST

But will this help? Self-righteous condemnation, of course, would be worse than useless. But genuine understanding, repentance and sacrificial sympathy gives the right also to protest. Condonement would implicate us in the evil.

We protest, not only the specific acts which now affront the human conscience, but all similar acts by other countries, our own included, and also war itself which is a denial of the law of love and brotherhood and which is futile to bring about the peace and stability all desire. Constructive opposition—or should I say redemptive opposition—will align us with world wide forces, even those within Japan, which are at heart unsympathetic with a military solution of the situation.

And withal there must be no hatred for anyone, for hatred will blight our moral sensitivity and ultimately make us the tools of groups whose sole motive is selfishness. Condemnation must always be tempered with good will towards the people involved.

A GOOD WILL EMBASSY

Japan has recently sent some of her distinguished and representative leaders to this country to interpret the purposes of Japan to the people of America. These men have spoken in many parts of the country and in general have received a respectful hearing. In acknowledgement of this visit a group of American leaders should go to Japan as ambassadors of good will. Their task would be to interpret the present attitude of Americans to the people of Japan. They should assure our friends in Japan that while we do not always see eye to eye on specific matters still we believe that with mutual sincerity all questions can be solved in a peaceful way.

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It should be regarded as no idle gesture but a genuine demonstration of good will. Whether Japan at the present could receive such an embassy is, of course, a question. But having welcomed their representatives courtesy demands that we show our solicitude for the good will of Japan in these troublous times.

WE CAN MAINTAIN PRESENT CONTACTS

It has looked at times as if the churches took on the colour of their environment. The fact that restricted income and consequently retrenchment coincided with the growth of isolationism has been taken by some Japanese to indicate that the churches of America have become nationalist in spirit.

Certainly, curtailment of the missionary program will be interpreted as an indication that anti-Japanese sentiment in our churches is so strong that coöperation becomes increasingly difficult.

America has *not* given up its international idealism, and the Christians do not harbor any antagonism toward the people of Japan. That they cherish the opportunity to strengthen whatever ties of friendship that exist should be demonstrated in no uncertain tone by the undiminished gifts for our work in Japan. This will help tremendously to bridge the period of tension we are now facing.

An Open Letter to the People of Japan

By Carl Heath Kopf

THANK you Japan, for your gift of beauty and glory, the chrysanthemum, now an international blessing. Your people, loving such harmony of form and color, must be very gracious.

Thank you for Joseph Hardy Neesima, who did us so much good when he was in our country sixty-five years ago, and who did you so much good by starting Doshisha University in Kyoto with the aid of the American Board.

Thank you for Toyohiko Kagawa, the best-loved, most admired Japanese the world around.

And, by the way, can you ever forgive us for sending cannon and scrapiron to your fair land? When Commodore Perry frightened your people with a show of force in 1853 we did not dream you would so quickly learn to use the playthings of hell.

Part of the present blood is on our hands. We taught you a dangerous game. Pardon us, we pray.

Could you return any of the cannon before they kick-back into your faces or ours? Could you sink the scrapiron before it finds its way into soft flesh?

Too late, you say, too late? Then God help us both! And, faith, we shall need it at the Judgment Day!

Beside the Stream

By Charlotte B. DeForest

THIRTY years ago I spent part of a summer in Kuling, and one of the most vivid memories of those hilltop weeks is the view of the vast plains below and the great Yangtse River like a ribbon of gold laid across them—gold, because the melting snows in its upper ranges had given the mighty waters momentum enough to carry down clay-colored soil for hundreds, perhaps thousands, of miles.

Even so has the stream of international life in the Orient now become turgid through the release of long pent-up forces. The water in the center of the stream is muddy and turbulent. Along its sides flow in some quieter, clearer waters. It is of those that the limitations of this letter lead me to write.

•

In August in Tokyo was held the largest educational gathering that ever convened in the Far East. Of a thousand delegates from abroad America had half. The thirty-six other nations represented did not include China and Russia; but about sixty representatives each from India and the Philippines, some in their national costumes, added picturesqueness to the sessions —as did also the bright flowers frozen inside of ice-pillars that were stationed at various points in the assembly rooms to offset the unusual heat.

The Japanese Committee on Arrangements did the superlative in hospitality, providing hundreds of student guides, free transportation to the sessions, invitation garden and theater parties, and exhibits showing various Japanese specialties such as tea ceremony, flower arrangement, art, customs, and costumes.

The exhibit showing the history of education in Japan from the Age of the Gods down to the present day was unique; one foreign speaker said from the platform that he had never seen a finer thing in that line.

One of the most interesting papers of the conference was on the higher education of women in Japan, by Miss Taki Fujita (Bryn Mawr and Smith), professor of history at Tsuda College in Tokyo. She pointed out, among other things, that women's higher education here has been largely the product of private enterprise, that out of fifty higher schools for women only eight are government institutions.

She pointed out further that though a few men's universities are open to women, none of the preparatory schools of the universities admit them; hence there is little chance for any but the exceptional woman to compete with men successfully in the entrance examinations. Less disparity between the educational standards for men and those for women is one objective of educators of girls in this country.

•

While international education was being stressed at this conference, one of our English teachers, Miss Tambe (University of Michigan), was chaperoning a party of forty young women to the Philippines under the auspices of one of the great dailies here. Four of our students were in the party, and last week they gave a vivid account of their experiences to a student meeting, dressing in Filipino costumes and performing a Filipino dance.

Another group that went abroad from Japan in the summer was one of forty-eight young men and women that attended the Japan-American Students' Conference in Palo Alto. There were none of our students in the party, but I recently heard some interesting talks by members of it. One girl was particularly impressed with American skill in color choices in interior decoration and in costumes; also with the American woman's pride in her kitchen and its equipment for efficiency. One of the men told how he had explained to American students Japan's need of expansion for her population and her industry, and her necessity of a defense against bolshevism—the two things that are at the bottom of the present struggle.

•

Another thing that had left a deep impression on the group was their being entertained for four days in private homes in Portland, Oregon. They felt that they had had a close-up of American life. One student told how Baron Dan had said to him before he started for America, "If you make one close friend in America on this trip, you will have fulfilled its purpose."

An exchange of teachers as well as students was urged at the world education conference. That is just in line with the work that your gifts are making possible in the promotion of "Kobe College Fellowships" by the Kobe College Corporation in Chicago. Miss Felicia Gressitt, Mount Holyoke '36, is the first of these "fellows" to spend a year in Japan. She is at the college with us now for the fall and winter, helping in the teaching while studying Japanese language, history, culture, and education. We are happy to have her as your messenger of good will, as we were last year to have Miss Langill of the Kobe College Corporation with us, a messenger in a similar sense. And vice versa, many of you doubtless met Mr. and Mrs. Hackett on furlough. We welcomed them back last month and feel that their presence greatly reinforces our staff.

(*Continued bottom page 10*)

President Charlotte DeForest of Kobe College may well feel proud of the students with whom she is surrounded. Loyal, alert, well disciplined, full of idealism and the spirit of service these future mothers and workers promise much for Japan's moral leadership in the Far East

The steps of the Kobe College Library seem quite Western

A Kobe College Close-up

Moses never set his foot on the Promised Land; few of the Crusaders ever saw Jerusalem except with the "eyes of the mind"; dreamers wake up before they reach their dreamed-of goal; and Lot's wife never got anywhere!

Not so with this most fortunate member of the Kobe College Corporation. For long years the name of Kobe College has been a challenge, a cause, a crusade, an inspiration. But on May 21st of 1937, the sixty-second anniversary of its founding, the actual college rose before my eager eyes in all the majesty of its superb site on a tree-girdled hilltop; in all the beauty of its architecture; in all the animation of its busy collegiate life.

And from that moment—a breathtaking one—Kobe College became a possession, an estate into which, through a long period of preparation, I had put something of myself, and of which, as I now realized with intense pride, I was forever a part.

But these "old grads" draw us back to the Orient with their characteristic dress and smile

Soon we were swept along into the manifold activities of a long and happy week-end as the guests of the college: days filled with anniversary exercises, platform programs, music, singing, dramatics, a buzzing Alumnae Bazaar when a summer garden party transformed campus and quadrangle, kimono-clad students and alumnae flitting about like butterflies and gathering the honey of a very neat sum for the Alumnae Fund.

Many personally conducted tours

By Teresina Peck Rowell

of inspection of buildings and grounds, libraries and laboratories, kitchens and classrooms, offices and dormitories, gymnasiums and gardens were arranged for us, each giving us new causes for satisfaction.

But, perhaps of even greater value than the gratification of eyes and mind, was the opportunity for personal contact with faculty, students, alumnae, and trustees. Hospitality—as universally in Japan—is a fine art at Kobe College. Nothing was forgotten that could contribute to the completeness of our pleasure. And in this hospitality many people shared.

There were gifts and bouquets from the students at the Chapel ceremony. There was academic information of a most satisfying kind furnished by experts, both American and Japanese. There was a never-to-be-forgotten luncheon in the dining-room of the Social Science Building at which the officers of a dozen student organizations sat with us about a long table filled with Japanese delicacies. By their conversation and their personal attitudes these girls showed the Kobe girls were well abreast of the extra-curricular interests of American college girls.

The progressive supper-party at Kenwood House to which the English-speaking Japanese professors were specially invited was a festive and delightful proof of the spontaneous congeniality of the guests from nearby and the guests from far away.

"And still the wonder grew" that

Along side of the modern brick "Literary Building" is a genuine Japanese cherry tree

While within, a group of Japanese girls dress, speak, and act as if they were English

Kobe College was greater than we knew! We knew that the buildings were of the Mediterranean type, so named because, though resembling both the Italian and the Spanish styles, it is still individual. We knew that this type was evolved in order to best utilize the available funds, to secure the greatest amount of light, heat, convenience and permanence, and to comply with the preferences and judgment of the Japanese Friends of Kobe.

But, no one could tell us of the charm and vivacity of the colors and the decorative detail. This we had to sense and see with our own eyes.

We knew that the site was considered a desirable one. But, only the actual glimpses of the sea through the green-black pines; only the blue line of mountains seen under the evening sky of Japan; only the paths winding up and down the campus slopes past stray clusters of lavender and rose azaleas, could actually bring this manifold beauty home to us.

We believed—on paper and from a distance—that our faculty is more than adequate and our curriculum up-to-date. Long range complacency is one thing; first-hand conviction, through personal observation and contact, is another and far richer experience, and one which, under such conditions as prevail on the Kobe campus, grows while you watch.

We had believed that the students at Kobe College are worth the efforts expended here in their behalf. But, to meet their eager responsiveness at chapel; to discuss college problems with them around a table; to watch them at their work; to talk and walk with them around the quadrangle, was to feel with vividness their earnestness, their alertness, and their fine quality.

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But, beneath and beyond situation, buildings, curriculum, students, and faculty, there is something else that we have heard of and believed in from afar. That something we have called the Spirit of Kobe College. Was that only an idea and a dream, existing only in our minds and in our "promotional literature?"

No, we found it there, we were refreshed and stimulated by it. Where was it? What was it? A spirit cannot be caught by microscope. It must be felt. In the life which we shared in the dormitories, the faculty homes, the chapel, the classrooms, and on the campus walks, we felt the Kobe College spirit.

We felt it at the Founder's Day service, at the grave of Miss Talcott where the Japanese reverence for the great dead and the Christian sacramental ceremony blended in dignity and harmony.

We felt it in the relationship between teachers and students, where Oriental deference to learning and to age combined happily with Western spontaneity. We felt it when we visited the Tea-House where the exquisite ceremonial of the old Japanese culture was shared by Easterners and Westerners alike, and proved equally enriching to both.

We felt it in our relation with those wise men and women of the East and of the West who constitute the teaching force of Kobe College—a sense of Christian springs for daily conduct, of reasoned tolerance in things both large and small, of lives dedicated to a sane and strengthening service.

Never did we from the West question the worthwhileness of this our enterprise in the East. We felt that there in that campus was perhaps the most direct means of helping to keep sweet and strong the mutual benefits that East and West can share.

Beside the Stream (*Continued from page 6*)

[See Miss Gressitt's picture and letter on page 37.]

Miss Marion Kane, our literature teacher, is now in America on furlough, and I hope many of you will come to know her. Her substitute during this year of absence is Dr. Rachel King (Smith and Yale), whom we were fortunate in securing while on leave of absence from Northfield Seminary.

As for students from our side to yours, one new one went over this summer, with Lake Erie College providing the scholarship; another graduated from Mills College and is now on the ocean coming back; another from Dodd College in Louisiana has now gone to Meredith in North Carolina; a fourth is continuing her study at the Hartford Seminary Foundation. We are grateful to all those of you that have helped make these daughters of ours at home in America, and to institutions and individuals that have furnished the scholarship funds for them.

The girls here are busier than usual this fall with the varied activities of the national emergency, such as packing comfort bags for soldiers and raising self-denial money for relief and defense funds.

Your intelligent prayers and efforts for international understanding and justice will help to bring in the day for which we all long.

The Kobe College Campaign in Japan

By Hiroshi Hatanaka, Vice-President

OUR endowment campaign in Japan really started in 1925, on the fiftieth anniversary of the college. Then we planned to build a college only and have it in Akashi; and since the government requirement for a university endowment (if we had developed into a university) would be six hundred thousand yen, we set that amount as our goal.

But in two or three years we had decided not to move to Akashi, so the campaign literature became unusable, and we waited for a new start. In the meanwhile we chose the present location in 1930, built the present plant with the generous American gifts, moved to it in 1933 and dedicated it in 1934. So in anticipation of the sixtieth anniversary in 1935 we made our second start for an endowment in Japan.

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When the Japanese saw that Americans cared enough for this institution and for Japan to give the new buildings, the Alumnae officers felt anew their gratitude and obligation, and used the dedication of the plant as an occasion for rallying alumnae loyalty.

When parents of former students were approached, they also said, "Yes, it is high time that we Japanese showed our appreciation of this American gift by providing a sum for its future maintenance." So these two groups combined in a campaign, the goal of which was set at five hundred thousand yen—a half million was thought to be more workable and more popular figure than the six hundred thousand of the previous goal.

One difficult point was to decide the unit of appeal. Many argued for setting it at sixty yen, as that figure made an approach easy. But we felt we could never get the half million at that rate, so we had to use much tact and persuasion and succeeded in arriving at three hundred yen as the unit to be appealed for. Of course, many smaller gifts have been received, but the size of the unit has been one important factor in our receiving as much as we have so far.

Rev. H. Hatanaka

The name of the soliciting body has not been the Kobe College Foundation. There have been disadvantages when schools have done money-raising in their own name; so, although the government does not refuse permission for such, it was much wiser for us to organize an auxiliary body for this work—namely, a "Promoting Association."

The funds, however, are handled in the Kobe College treasurer's office and the secretarial work is done in the vice-president's office. The government permit for the campaign was given to me as a representative of Kobe College and the Promoting Association, but I think it was so because of the outstanding men who lined up behind the movement.

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Now a few words about these men, all fathers of graduates. Mr. Chuichi Ariyoshi, M.P., one of our trustees, helped launch the movement and was influential in securing the chairman, Mr. Tadao Okazaki. Mr. Okazaki's father was a member of the House of Peers and a donor to the Alumnae Land Fund sixteen years ago; Mr. Okazaki himself, when our campaign started, was head of the Kobe Chamber of Commerce and Industry and is now head of one of the largest banks in Japan, the Kobe Bank in which his own former bank is amalgamated.

The late Mr. Chugoro Tsurutani was another of our promoters—he spent his younger days in America, and was one of the leading export-and-import merchants of Kobe, with branch offices in Sydney and Hongkong, one of the most trusted business men in Kobe.

Another backer is Mr. Kinzo Kosuge, a director of the Tokyo Marine Fire Insurance Company, which is the largest fire insurance company in the Orient and one of the largest in the world. His three daughters are all graduates of the High School Department of Kobe College.

Still another backer is Mr. Shigeo Taniguchi, president of the Meiji Marine Transportation Company and executive secretary of the Kobe Ship-owners Association. These are the "big four" that backed us up, together with the "old guards" of the Alumnae Association, Mrs. Etsu Nishikawa, Mrs. Hisa Ichida, Mrs. Shizu Momosaki, Mrs. Yasu Asai, and Miss Tsune Watanabe. Some of the middle-aged and younger

alumnae, too, have been very active.

One of the first campaign functions was a concert in Tokyo, gotten up by the alumnae there in June, 1935. It cleared about Y2600 under the enthusiastic lead of Mrs. Toku Kawashima, who has worked tirelessly for the endowment cause both then and later. This success gave impetus to the Kobe Branch, who worked up two movie entertainments in the hottest season in August and filled two great halls with afternoon and evening audiences, clearing about 3000 yen.

Mr. Okazaki, the campaign chairman, set a high standard of giving by subscribing Y20,000 himself. Thus we started the ball rolling and with introductions from these four men we approached parents of former students. I called on seventy such that summer, and all but three (who had good reasons for declining) consented to let their names be used as supporters of the movement.

When they realized what America had done for and through Kobe College, they felt they had neglected their duty in not doing this earlier. A director of the Daiichi Bank, who had another daughter in another school that was also out for endowment, gave our school a larger sum than that one, because, as he said, he felt more obligated to ours in view of what America had done.

Except for those first public functions that opened the campaign, there has been little public activity or soliciting outside of the immediate school constituency. Parents of present students have been sent the printed statement and appeal, followed up by reports of progress, but no hand-to-hand soliciting has been done among them—this to prevent unpleasantnesses or misunderstandings that might arise from such soliciting.

The faculty joined the movement, all teachers pledging two per cent of their salaries every month for five years. This sum is expected to amount to ten thousand yen. The alumnae have done much individual appealing within their own number. The average alumnae gift so far has been 120 yen, and the average parent gift 200 yen.

Interim reports have been sent out seven times in all, averaging once every two or three months. This has kept the constituency informed and interested. The mainspring in the office has been the executive secretary of the Alumnae Association, Miss Hatsue Hashimoto, who left last summer to accept a scholarship at Lake Erie College.

I cannot say enough about the kindness of the big men who stood behind our campaign. Their example has been a beacon light leading others on. A number of men on the Staff of that great newspaper, the Osaka *Asahi*, whose editor-in-chief is a good friend of mine, have daughters here, and one of them secured an introduction for me to the Harada Good Will (*Sekizen*) Foundation. This foundation was left by a wealthy Osaka bachelor banker, with part of its annual income stipulated for benevolences. It gave us Y10,000 and is the only case of a large sum from a group hitherto unconnected with Kobe College.

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Since last summer with its international complications, the active campaign has come to a standstill. Pledges, however, are being continually paid in, and occasionally some new gift comes in without recent solicitation. And we are waiting for things to settle down so that we can again take active steps and approach moneyed men in the great cities around us.

The original five-year plan would have brought our campaign to an end in 1940, that great year 2600 in the era of the Empire, which is to be celebrated here in many ways. If this interruption prevents our reaching the goal by that time, we shall still have the satisfaction that so far our campaign has met with marked success.

I am told by men experienced in raising money in Japan that if we get gifts from one-fourth of our alumnae we are doing well; if from one-third, unusually well; so our proportion between those two figures may be considered very good at this stage.

Vice-President Hatanaka speaks in the Auditorium of Kobe College on the occasion of his induction into his influential office

The following summarizes the campaign results up to November 12, 1937:

Donors: 743 alumnae out of 2488; 101 parents of former students; 273 parents of present students; 16 outside givers with some degree of connection.

Total pledged: Y320,494.00 (by alumnae, Y128,551.00).

Total paid in: Y151,385.00 (by alumnae, Y56,590.00).

Kobe College Courtesy

By Alice Maginnis

About a month ago I returned to Boston from Kobe, and though my plans for a year's study in Japan were necessarily interrupted, I was delighted to have had the opportunity of living at Kobe College for a week late in August. It was my first period of leisure on land since sailing from Seattle on July 2 with Dr. Robert K. Reischauer's study tour.

The party was composed of eleven students and young professors whose work called for closer contact with the Orient than could be derived from books. Some of us were particularly interested in the political institutions of Japan and China, but several, myself included, were more absorbed in the cultural contributions of these nations to the art history of the world.

I am a graduate of Radcliffe College and an instructor in the Museum of Fine Arts in Boston, which has the largest collection of Japanese art under one roof in the world. For me to see Buddhist sculptures for the first time in their dusky temple interiors, to smell the fragrant wood and incense which surround them, and to pad quietly over those beautiful polished floors was a thrilling experience.

Kyoto was, naturally, a treasure-house for us art students, with Nara and Uji so near, while Nikko and Ise showed us that awe-inspiring natural beauty which is so often the theme of Oriental painting.

The Kokusai Bunka Shinkokai, Japanese Society for International Cultural Relations, which sponsored our stay in Japan, made it extremely pleasant for us in Tokyo, taking us to the kakuki theatre and showering us with beautiful pamphlets on pottery, gardens and architecture.

More than anybody, however, it was Dr. Reischauer who made our whole experience a happy one. His thorough familiarity with Japanese life and thought and his proficiency in the language naturally fitted him as a leader, but these things alone did not make the inspiring teacher. His own nature was so fine and generous, his manner so easy, that he made us feel at home in Japan from the first night we landed in Yokohama, when we walked the streets in wonder and ate loquats to quench our thirst in the summer heat.

We always marveled that a young man with so brilliant a mind could be so modest. Dr. Reischauer gave our most commonplace remarks as much attention as if we were his colleagues, and was constantly thinking of our comfort and pleasure both in Japan and China.

It was his characteristic eagerness to serve others which led him to the lobby of the Palace Hotel in Shanghai just before the bombing on that fateful Saturday, August 14. I was not with the party at that time, but in the Sacred Heart Convent in the French Concession.

When fighting broke out in the morning near our hotel, the Astor House, I had felt the need of a spiritual haven, and Dr. Reischauer, with perfect understanding, had himself helped me into a rickshaw and speeded me on my way. He lived up to his highest ideals until the end.

As a graduate of Radcliffe, I held an exchange scholarship to Kobe College following the summer study tour, and was there to pursue a leisurely study of Japanese art and philosophy. It took me some time and devious water travel to reach Kobe from Shanghai since I boarded the President Jefferson, first American refugee ship to Manila, where we were greeted an hour after we landed by the worst earthquake in thirty years.

When finally I arrived in Kobe on August 25, Miss Grace Stowe was standing on the pier, as she had stood more than once in the hot August sun, since the eighteenth, waiting to see me emerge from some boat or other.

I am afraid that I was at the moment a little overwrought, having come through bombing, near-drowning and earthquake, and only later thoroughly appreciated her cheery patience and thoughtfulness. She had wired my anxious family in Europe, phoned and written my friends in Japan, and made every preparation for my easy transfer from the boat to the college on Okadayama.

With our New England provincialism we are apt to feel that no group of college buildings can surpass ours in Colonial red brick with neat white trim, spaced with quiet regularity around a green. It was a distinct jolt to this architectural conviction of mine to have to admit a superior beauty in Kobe College. Certainly no institution ever had a more magnificent site.

On the mountain side high above the rather drab commercial port, the low buildings of stucco and brown brick in "Mediterranean Style" sparkle in the sunlight. It was late summer, so no trees were

in flower, but the grass on the great sports field and inside the quadrangle was green and fresh, the dark shrubbery and dwarf evergreens made clear accents against the simple wall-surfaces. Two workmen were installing the shrine for the pictures of the Emperor and Empress; with the exception of their hammering by day and occasional bugle calls by night from the village below, Kobe College was a haven of quiet.

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The Misses Stowe gave me many happy hours in their little house, where we had meals on those hot summer days. Miss Mary Stowe and I exchanged ideas on methods of art teaching, and Miss Grace Stowe took me with her on daily shopping trips to town. I cannot say enough for her constant thoughtfulness in little things and big. One evening Miss Husted carried me off with Miss Sarah Field to her little nook in the Bible School, where we had a delightful supper party.

Two days before I left, having concluded that this year was not the ideal one for art study in Japan, Miss DeForest arrived. I found her most stimulating and only wished that we had had more time together. Just then a stream of visitors poured through Kobe, returning from or going to China, and eager to see the college. Miss DeForest turned the keys over to me as guide, and I took great pride in displaying the splendid auditorium with its Hammond organ, the delightful social rooms and cafeteria, the up-to-date gymnasium and all the things that make Kobe College so outstanding in its lay-out.

While the chief glory of Kobe College is that it is thoroughly Japanese—like this student in ancient ceremonial costume

My architectural favorites were the entrance gateway, so light in its proportions, the Searle chapel, which, though intimate in scale, has all the ruggedness of early Romanesque, and the house for the tea-ceremony in native style, sheltered among the trees.

Even in my limited stay I had instances of characteristic Japanese courtesy to travelers. Once Miss Grace Stowe let me find my own way from Kobe to Nishinomiya on the rattling electric railway, which surpasses a roller-coaster for speed and excitement. When I arrived at the station, a boy in long blue coat was laying the dust with a spray from a watering can, which he set down to escort me to a taxi. There I sat in solemn state while the driver, in a little paper house, finished his evening meal. Periodically the crossing tender came up, smiling and bowing, to explain the delay. Intuition told me his story, not the Japanese language, which to me still remains an enigma, to solve which, as well as for artistic enlightenment, I hope some day to return to Japan.

Yet here are six reasons why we would all feel at home there

Two Other Visitors to Kobe

Mary Atherton Richards of Honolulu

My visit at Kobe College last year was such a brief one. The only day that Mr. Richards and I could spare to go to Kobe was on a Saturday, and naturally the classes were not in session. Then, too, Dr. DeForest was not at the College, having had to go to Osaka for the day.

Miss Stowe and Mrs. Langill escorted us about the beautiful grounds and buildings. The whole plant reminded me much more of a western women's college than one of the Orient.

I have great admiration for Mr. William Voorhees, the architect of the college buildings, and they are beautiful from every point of view, but I could but wish that they had preserved a little bit more of the Oriental type of architecture.

The Auditorium and the Searle Chapel were particularly noticeable for their impressiveness. Unfortunately we did not have time to go into the music building. There were quite a group of girls who were rehearsing for an ancient Japanese drama. Their costumes were both elaborate and picturesque. Mr. Richards took a number of pictures with his movie camera. The drama was to be given that evening and we greatly desired to see it, but Mr. Richards was due for a special dinner of the Japanese-Hawaiian group in Osaka.

Kobe College is doing a very noble work for young women of Japan, and its modern equipment in the various departments is remarkably complete.

My first visit to Kobe College was in 1899, then again in 1925, 1933 and 1936, so that I have had an unusual opportunity of watching its growth and its importance in the modern education of the young women of Japan.

Adella Langill, Executive Secretary to Kobe C. Corporation

I went by train from Yokohama to Kobe and the scenery was unbelievably beautiful. I shall never forget that ride. They say out here that if one has taken it they know how beautiful it is, but if one has not there are no words to describe it.

I arrived at Kobe after dark and was met by Miss Stowe and Mary Kane. It was so late when we went through the gates at Nishinomiya that I could not tell what it all looked like. Early the next morning Dr. DeForest took me to see the buildings. They were just as I had seen them in pictures and in drawings, but far more beautiful and wonderful than I had imagined.

This is truly one of the most beautiful college sites in the world, and I must add my name to the list of those who have come and seen and reported that all the time, energy, and money that the American friends put into these buildings has been well spent and just to see them is a full reward.

On Friday, we had the open meeting of the Literary Society. The alumnae came in large numbers and since it was a beautiful day they were all dressed in their best.

You have heard it said that there is something different about the Kobe College girls and it really is true. There is a gleam in their eyes and a spring in their footsteps that is more vital.

I guess it is true that you lose your heart to the people among whom you work because these Japanese girls as I've come to know them in class and on the campus have come to be a very real part of me.

As I go in and out of the buildings or take frequent trips to Kobe, Osaka and Nara and all the wonderful places I keep thinking that I must absorb it all that I may when I get back home not only adequately interpret what Kobe College stands for and means to Japan but also that I may tell of the charm and worth of these people and the glories of this beautiful land in which they live.

Kobe College began when Miss Talcott (right center) and Miss Dudley set up "Kobe Home" in the late seventies. Here's the first graduating class

In the Beaut

Many of our churches are seeking to follow the architectura path into the presence of God. Although in some quarte "chancellitis" is spoken of as a disease, our more recent interio are far more conducive to worship than those which ou fathers built.

Our Negro church on the campus of Trinity School at Athens, Alabama, is small but attractive

The church at Williamstown, Mass., retains its center pulpit, but in a beautiful setting

Owing to the destruction of its former edifice by fire, the First Church of Concord, N. H. is rejoicing in this stately interior

f Holiness

Both the interdenominational bureau of architecture spon-
d by the Home Missions Council and the Church Building
partment of the Board of Home Missions are lending every
ouragement to the beautification of our places of worship.

The Phillips Church of Watertown, Mass., has followed the Colonial tradition in its new meeting house

The new chancel of the German church of McKeesport, Pa., is reminiscent of its old country traditions

The Park Place Church of Pawtucket, R. I., combines Colonial simplicity with the symbolism of a chancel

Beautifying Without Rebuilding

FORTUNATELY the stoppage of church building has not brought to a halt the movement towards more attractive places of worship. Quite a few congregations have discovered that the price of beauty is taste and ingenuity rather than money raising campaigns and burdensome debts.

The First Church of Waukegan, Illinois, is a conspicuous demonstration of the fact that where there is the will the way can be found. This congregation has always been more noted for persistence in well doing than for numbers or wealth. Its organization dates from 1843 and the present edifice from 1861. The lines of the building are good. Its chief deficiencies have been a drab interior and the absence of proper facilities for social activities.

Just before the collapse of 1929 the Waukegan church purchased a new location, drew plans for a new building, and raised a sizable amount of money. The successive closing of the banks of the community wiped out the building fund, while unemployment greatly restricted the ability of the people to give. They rather congratulated themselves upon their escape from the burden of a large debt. And their old location looked much better to them in the nineteen-thirties than it had in the nineteen-twenties.

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"If we can't move, we can improve!" was the spirit in which James W. F. Davies began his pastorate in Waukegan early in 1934. But he did not announce any elaborate program of rehabilitation, for that would have frightened the congregation and might have raised questions as to his own sanity. His wife, however, invited an architect friend to study the building and offer feasible suggestions for its improvement. He pointed out that the platform could easily be transformed into a chancel and that a cornice separating the ceiling from the side-wall would transform the appearance of the auditorium.

The pastor and the men of the church then went to work. Money was found for the necessary materials, while labor of both the skilled and unskilled variety was donated. The old brown pulpit with its rather unsteady footing was moved to one side and the piano to the other. The old choir railing was taken out and steps built across the front of the platform. Some new carpet and a bronze cross behind which a light was placed gave the church an attractive chancel. In addition the men redecorated the entire room, arching the ceiling above the chancel and putting in the cornice as the architect had suggested. The workers waxed enthusiastic over these changes, while people came to church "to see what was happening."

Securing adequate social rooms was the next goal. The basement seemed the only feasible place for these. It had never been excavated beyond the point necessary to provide for two furnaces, the coal bin, and much ecclesiastical rubbish. Because of the shallowness of the foundations contractors claimed that a real basement was impossible.

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Undiscouraged even by experts, the pastor and a group of boys started to dig out the clay beneath the building. There was a lot of it, which made slow work. The growing "spoil bank" behind the building at last attracted the attention of some of the men who investigated what was going on. Their surprise was only a prelude to action, and they spent many winter evenings excavating between seven and eight hundred cubic yards of clay and wheeling it out through a hole in the wall.

The minister gathered some money with which to pay for cement, sand and gravel. Two legacies of five hundred dollars

Waukegan News Sun Photo

Rearranged interior of Waukegan Church

each were used to finish the job. The result is a social-and-dining-room, kitchen, toilets, and considerable class room space. One of the women who had endured the inadequate facilities of the church for years cried "It's heaven!" when she started to help with the first dinner served from the new kitchen.

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Other improvements have followed from time to time. The building was painted inside and out. The dirty yellow of the pew ends gave way to gleaming white. Following the plans drawn by a friend the pastor spent his leisure time building a beautiful white pulpit and then a baptismal font to match, the cover of which is adorned with a Japanese madonna in bronze. There have been more baptisms in the few months since this was installed than in the preceding three years.

The rehabilitation of the Waukegan church stands as a monument to the taste, persuasiveness and physical energy of its pastor, J. W. F. Davies. Yet there has been nothing miraculous about his achievement. The chief ingredient has been hard work on the part of both pastor and people.

This piece-meal making over of a church has many advantages. The associations which had clustered about the building during its 76 years of service as a place of worship have been preserved. For over three years the congregation has felt that it was really "going places" as the transformation of the church took place before their eyes. The men who shoveled dirt, painted walls, and used hammer and saw to advantage have felt that they were rendering a religious service through the work of their hands. Those who have contributed money or given memorials have had the satisfaction of enriching the religious experience of an untold host of worshipers.

Friendship Parish Builds a Parsonage

By T. S. Corbitt, Pearson, Ga.

(A Layman of Union Hill Church)

ON a beautiful little hill, known as Cherokee Heights, in Waycross among the pines of South Georgia, a lovely little cottage stands finished and occupied by the pastor of Friendship Parish of Congregational Christian Churches.

Only a few months ago this dream originated in the mind of W. Carl Parker, our faithful pastor. Word was passed from mouth to ear until Friendship Parish was aroused to meet this need. A spirit of readiness was manifested among its people and they went to work to "give substance to things hoped for."

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Axes and saws in the hands of willing workers journeyed into the forests. They felled trees whose boughs have sung the song of the pine forest while waiting to be transformed into a shelter and home for God's creative man. These donated logs were assembled at the roadside and loaded by man-power

Friendship Parish Parsonage

on a truck. At the mill they were sawed into lumber and later hauled to the place where the cottage now stands.

A sufficiency of logs were donated by Union Hill and Williams Chapel communities. Other big-hearted men gave money with which to buy nails, roofing, paint and other necessities to make the building complete.

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The leading voice and the most important workman in planning and building the cottage was our beloved pastor, W. Carl Parker. He helped to cut the logs and freely gave his service as architect and chief carpenter. We would not fail to acknowledge our gratitude to the Church Building Department whose advice and asssitance enabled us to realize our goal. The parsonage of Friendship Parish is equipped with all modern conveniences.

An appropriate dedication service was held at the parsonage on Sunday afternoon, September 26th, by Wm. T. Scott, pastor-at-large. This was the closing session of the South Georgia Association. The crowds returning to their respective churches rejoiced in victory over what had seemed an impossibility one year ago in Friendship Parish.

My Fourth Church in Louisiana

By Seth W. Baggett

LeBlanc is a small community and in an isolated section. It can only be reached by one road from the south, and if one was not acquainted with the surrounding country, he would hardly dream of a group of people living there.

Still, some of the farms of this community were made before the Civil War. A cemetery has been kept up in the community since that time. No preaching was had other than funeral sermons; except one service that a minister held when passing through the community.

I had had calls from this community for more than two years, to preach for them, if it could be no more than once or twice a year; but with the heavy schedule of the Parish, I was unable to reach them until this past summer. I had endeavored to bring some of them into Reeves for Sunday School by using a public school bus. But this was not satisfactory as it is almost impossible to get full coöperation in moving one community into another for church.

Many were not physically able to come over the rough roads in a bus, which is only a three ton truck with a body built on it and no cushions. One can only realize what this means when acquainted with the roads which we have to drive over. Thus the only solution was to secure a building, which has been done.

We succeeded in getting good prices on lumber and other building materials and credit until we can raise enough funds to pay for the actual necessities. The men donated their time and we now have a church, 20 x 32, erected. It is a frame building and ceiled with beaded ceiling. We have a good floor in it and windows and doors cased with number one material, and a metal roof on.

It would only take about $115 or $120 to complete the building and put the much needed paint on it. We hope to see this done soon. All the other funds were raised locally. We rejoiced to see the splendid response given this project.

This is the fifth church building that I have helped to get through since 1933 (including one on Brother Leeds' field before coming here), and I have never had better coöperation than in the LeBlanc community. Some of the men who could not carpenter have cut trees and cleaned a right-of-way across a wooded strip of land between the church and the road, and are now ready to grade a road to the church. Others have trimmed the trees around the church and are making it the center of attraction for the whole community. The building is by the cemetery and we hope to see both well-kept and honored.

In this community character has been building likewise. Some of the men who were enemies and were carrying guns preparing for a battle, if they should meet, are now working in the church together. One would never suspect them ever being divided. Two of these men have worked on the building together and it gave me much joy to see them nail on boards and discuss things as if they had always been the best of friends. The Gospel of Jesus Christ is still the Power of God unto Salvation.

The Negro and His Church

By George S. Schuyler in "The Crisis"

Thirteen million strong, ninety per cent literate, a million grammar school graduates, and controlling billions in money and property, we rate a much higher group status in America than we possess. And so long as the group is down, no individual can get very far up.

From the viewpoint of group progress the Negro church, regardless of denomination, has no constructive social program. The chief ambitions of most ecclesiastical leaders are to corral a lot of people, take up fat collections, pay off several layers of mortgages, and start off congregations on new debts for new or castoff structures so that someone may win a reputation as "a church builder" (there being small concern with the fact that a church is not a building but the people), and last but not least to go on long annual vacations financed by worshipful washerwomen.

Serious social problems surround our new urban populations. It is criminal to waste time talking about saving souls when members were slaving long hours under savage working conditions at starvation wages. It is criminal to commit congregations to enormous expenditures for new or second-hand church structures when the Race was rot-

ting in rookeries revolting even to rats.

The workers need organization of their labor power to enable them to meet the rising cost of living, to shorten their killing work day and to improve the medieval conditions under which they worked. They need consumers' organizations to get pure food at good prices and to put the profits in their pockets. They need decent places of recreation to maintain health and morals. They need tenants' unions to beat down the exorbitant tribute they were forced to pay for residential segregation. They need clinics and health instruction to offset the terrible toll of deaths exacted by occupational and slum diseases.

But aside from a few brilliant and isolated exceptions our ecclesiastical leaders have not interested themselves intelligently in these problems, aside from an occasional sympathetic moo. And yet what is there about an enlightened socio-economic program in consonance with the obvious needs of the community that is contrary to the teachings of Christianity? Surely Jesus would want to do something fundamental about people being robbed, starved, jailed and murdered.

Highland Sketches

By Harold Wiley Freer

God help me, I was almost poisoned! The TVA should put up large warning signs in the doorway. Just inside the beautiful entrance of the great power house at Norris Dam, I saw a drinking fountain. A hot day, and already too much walking in the sun. Now for a long, cool drink.

But as I leaned over the fountain, my eyes caught the legend printed over it in small letters: "COLORED." I stepped back hastily, then furtively sought the fountain across the hall, marked "WHITE." What would my church people in the North do if I were to return to them polluted by "colored" water?

* * *

Now I was truly in the South. I had wondered how I would know, for negroes themselves often could not tell. In Spencer, Indiana, only some fifty miles south of Indianapolis, a sign in the largest restaurant helped to clear their doubt. Daintily printed in white on navy blue was the necessary information: "For white trade only."

* * *

He was a good Democrat, yes, but he was not a native of Tennessee. He was well qualified too, no one questioned that. For two years he had been superintendent of the Homesteads building projects, and grudgingly the politicians admitted his fine work.

But why should a man from Pennsylvania receive that large a salary when it might very well go to a close relative of the county committeeman? So the superintendent was arrested on the charge of shooting a wild turkey out of season. Now the politicians would get his job.

But it was not as easy as that. He did kill a turkey, but it was a cull, one of a flock sent to the Homesteads to introduce wild turkeys there, belonging of course, to his jurisdiction. Every poultryman destroys his culls, or the culls destroy the flock.

Naturally, though, the justice found him guilty. When appeal was granted, the town editor, a liberal minister, and two business men signed an affidavit that the justice was not capable of sound judgment, and an outside judge came in.

He, on the other hand, naturally found the superintendent innocent. So he remains on the job, and the county politicians are nonplussed. Let them be patient. A little more experience and these mountaineers will rank with their city brethren.

* * *

By state law, Tennessee permits livestock to graze along all highways except within the cities themselves. Cattle, sheep, geese, hogs, even mules, cross from side to side in front of traffic.

A driver may not see the animal before it steps into the path of his car, but if he strikes it, he is held accountable for all damages; and a cow killed on the highway is worth one hundred dollars!

The poor man is extremely cautious. Last spring a mountaineer was fined five dollars for running into a man, causing injuries that meant long hospitalization.

"Why didn't you swing your car across the road?" the judge asked the mountaineer.

"I couldn't," was his reply. "There was a cow on the other side!"

* * *

According to the road map, the next city was at least ten miles away; yet just ahead there certainly seemed to be one. Perhaps the map was wrong. As the car came nearer, I saw not a city but a large factory two stories high and spreading over a considerable area.

Squatting nearby were some two dozen shacks, homes of employes, each one only a trifle larger than the tool sheds used by the contractors when building the factory. It was a textile mill, built in the open country, and surrounded by acres and acres of cotton and sorghum. How does this happen, I wondered, and this is what I found:

Yankee shrewdness did not end with the Civil War days. Textile manufacturers by the score have left the New England district and have settled in the open country in the Carolinas. There are no city or village taxes, and county taxes are unbelievably small. Cotton is cheap, for it is grown nearby, and ginned in a corner of the mill; hence, no freight bills for long hauling to the North.

Labor is cheap, only some seven to twelve dollars a week for men and women. Houses are furnished to some employees, a store conveniently takes care of their needs, a district school, built and manned by the county, serves the children, and electricity for lighting is free.

And what a boon for the county! Many families with far greater cash income than they had ever known before; with neighbors near at hand for ready gossip in the evenings; with houses far superior to many of the tenant homes or mountain cabins; with real education for the children, and above all, with steady employment to keep the men and women free from restless roaming! Truly the Yankee is making up for the mischief done by his grandparents in the War of the Rebellion!

Pilgrim Fellowship Pointers

By Harry T. Stock

DID your young people's group ever make a New Year's resolution? Does it need to make one? This is what we would prescribe for scores of groups that are suffering from low vitality: "We will no longer live a hand-to-mouth existence, we will not go along on the basis of one meeting at a time, we will not tolerate poor preparation for meetings. We will have meetings with a purpose, meetings that are well planned, meetings that lead on to ever better meetings and to Christian action."

That resolution, if adhered to, would require, first of all, that the local executive committee plan for at least three months in the New Year. There would not be thirteen weeks of unrelated talk; there would be thirteen weeks of serious study and work upon a few basic matters. But what matters are important? Turn to the Christian Life series of subjects arranged for the Pilgrim Fellowship. (You should, of course, secure enough copies of Bulletin 60 so that every member of the program committee has one. Five cents each from the Young People's Department, 14 Beacon St., Boston, Mass.)

First of all, we need to give attention to our own lives: our ideals, our habits, our ability to stand up under failure and disappointment, a planned method of self-mastery. It is one thing to deal with such a matter by giving it "a lick and a promise." It is another thing to spend four weeks in serious consideration of how our ideals will be incorporated in our daily living. That is the first subject for the New Year.

On January 30 Pilgrim Fellowship Week begins. This may be one of the most useful weeks in the year, both for the young people and for the church itself. Are the older people worried about youth? Do they know what fine young people they have in their church? Are both old and young coöperating to make their church the church of all of them? The church committee may offer the young people a chance to take the lead in a church-wide observance of Pilgrim Fellowship Week. (Details are given in the January issue of *The Pilgrim Highroad.*)

Turkey is the country for foreign missionary study. What strange transformations have taken place in that nation. Three weeks in the February program are devoted to this subject. The Department of World Fellowship, and the Educational Secretaries of the American Board (both at 14 Beacon St., Boston, Mass.) will provide suggestions to supplement the material in *The Pilgrim Highroad.*

March inaugurates Lent. There are eight subjects in the topical list for March and April which deal with Jesus. It is hoped that the young people will really come to know Him as never before. These are not so much discussions about Jesus as they are interpretations of His person and message. For these meetings, as for all others, every leader should have a copy of, "How to Use *The Pilgrim Highroad* Discussion Topics" (three cents each, twelve for fifteen cents, from the Young People's Department, 14 Beacon St., Boston, Mass.).

And, again this year, there is a booklet of *Lenten Devotions for Young People.* The entire edition was used in 1937. It is important that local churches order their supply from the Pilgrim Press early. The cost is five cents each. These daily devotional materials are related to the Christian Life topics for the Sundays of Lent. They are simple, direct, Christian—intended for the high school age and above. The authors are Albert J. Penner, Ray Gibbons, and Henry David Gray — pastors of churches in Northampton and South Hadley, Massachusetts.

Good Humor Amid Adversity

By a New Home Missionary in South Dakota

THE cheerful outlook of the people and their gracious hospitality in spite of the apparent poverty of resources, would renew courage even in the down-hearted (and we were not). Such folk are unconquerable, they have proved it. Some of them say, "A lot of the people are gone who used to live here (or even "most of the people are gone") and I would go too if I had the means to get out."

Here is the point: it is invariably said with a smile. It is one of the community's jokes on itself. Here is an irrepressible sense of humor, and it is good humor.

On the streets of wealthy and well kept cities one sees more "grouches" than could be brought to light here. Dyspeptics apparently die early in these parts or else move on, or perhaps this climate is good for dyspepsia.

People have even been known to come back here after having tried to improve their conditions in California. Army men have a way of cutting verbal corners and succinctly describing such folk. These people have "guts."

If one so recently arrived is to believe his ears and eyes the community lives on "relief." A local tradesman will say, "Every business in this town is on relief," although it does not come direct. "Two-thirds of the money we take in is in the form of relief checks." So the human society in this religion has fallen into socialism, except in its variously colored political discussions.

To lease land for grazing brings in only about a third as much as the tax on the land. This situation cannot last long. Debt is omnipresent (which gives it a religious significance). Crops this year produced a little. A few farmers paid their expenses and are barely "breaking even."

Last year there was no crop. A significant aspect of the country stands out and strikes the newcomer as an emblem of the drouth which the region has experienced for several years. Grass on the open prairie, land which has never been touched by a plow, has largely been replaced by scraggling and undernourished weeds.

Children of One Father

Devotional Service by Bertha S. McClintock

Opening Thought:

There is a destiny that makes us brothers,
None goes his way alone.
All that we send into the lives of others
Comes back into our own.

EDWIN MARKHAM

Hymn: "Where cross the crowded ways of life." First three verses.

Picture Interpretation. "The Presence"—Borthwick. This picture portrays a great cathedral, extravagantly decorated, glittering with lights, the nave filled with formal worshipers. Christ is here, too, but not in the pomp and grandeur at the front. We find Him, rather, in the rear of the sanctuary which is entirely empty save for one woman in great need and distress, kneeling in an inconspicuous corner to find strength in prayer. Beside this needy soul we dimly see the spirit of Christ giving encouragement and strength.

(*Use the picture if possible. A poem carrying the same title and the same thought may be found in "Christ in the Poetry of Today."*)

Silent meditation followed by the reading by the leader or in unison (if copies can be provided) of the following:

Made of one blood with all on earth who dwell;
Born brothers of the near and far as well;
The children of our sacred fatherhood;
And common heirs of universal good;
Grant us who bow, O Lord, before Thy sovereign face
To learn with Thee to love our world-encircling race.
Amidst the troubled, grieving, overborne,
Among the helpless, hopeless, and forlorn,
Engirt with ill and poverty and pain,
And bitter strife of greed for empty gain,
Give us, O Lord, the sight with Christly eyes to see
The hidden soul-deep need of men for us and Thee.

N. R. BEST

From the Bible: Isaiah 61: 1-3, 40: 4-11; or Micah 4: 1-5; or Matthew 22: 35-40.

Hymn: "Where cross the crowded ways of Life." Last three verses.

Camer

By Doro

A BEAUTIFUL TRIBUTE

A parade led by native musicians in whic "Mother Bookie" rode fairly submerged in flower as may be seen, was but one feature of two gloriou days at Uduvil Girls' School, Ceylon, when i June they celebrated the Silver Jubilee of Mi Lulu G. Bookwalter, Principal. The entire com munity joined in. Students, staff, "old girls," fe

low educators throughout Ceylon paid tribute to the work and character of Miss Bookwalter. "Things spiritual have been the most important factor in her life," declared the Principal of the Government Training College, H. S. Perera, Esq., M.A.

A COMMUNITY AFFAIR

There was a praise service in the Old Dutch church (right—Miss Bookwalter and girls leaving the church) and there was a dinner served in Indian style with more than 600 guests. There was a tree-planting ceremony, a pageant, many speeches and everywhere garlands, sandalwood and rose water.

The common folk made their contribution and the Depressed Classes in Kollanolai asked for a chance "to show their reverence and love for Miss Bookwalter. They provided a fine display of special fireworks which was a novelty to th guests," writes a girl student.

SOME OF UDUVIL'S FLOWERS

Miss Bookwalter and the fir group of girls, Senior Cambridg girls, to occupy the new Bookwalte House in the Boarding Departmer built in memory of the father o Miss Bookwalter and named th "Lewis Bookwalter" building.

ews

Cushing

THESE BRING LIFE

James A. Hunter and three Chinese co-workers the North China Christian Rural Service Union Tunghsien, North China, taken before the devastating hand of war struck that city. Mr. Hunter, with Harry S. artin, were in Tunghsien throughout all those frightful summer days.

When the bombs fell, the cannons roared and the machine guns spit death, Jim Hunter frankly admits that he s "afraid"! But this did not keep him or Mr. Martin from checking up during lulls; from treating wounded fugees, whether Chinese, Japanese, or Korean; from sheltering and calming panic stricken civilians who swarmed the mission compound; from striving constantly to bring some order out of chaos.

THESE LOVE LIFE

Jefferson Academy, Tunghsien, boys in track meet. October 12 the school had 130 students enrolled as against 450 last year. More and more are returning, however, as they learn that the buildings were not destroyed. They face peculiarly trying situations in the days ahead.

READ HUNTER'S DIARY

In this issue of the MISSIONARY HERALD appear extracts from the daily diary of Jim Hunter, written under fire. See following pages.

"We have been through another hell; for over hour six machines circled over us and dropped at least 40 bombs . . . Last night the whole of Tunghsien seemed to trying to get into the compound after the shelling . . . Some were badly wounded . . . One was a seven year old apanese boy. He needed something to relieve the pain . . . I didn't know how much morphine a little kid should ave . . . I couldn't get the wound clean without hurting him terribly . . . The Japanese boy whose legs I tended is getng along nicely at the hospital."

THESE RECEIVED DEATH

Soldiers killed at Tunghsien. No one will probbly ever know the complete toll of life among vilians.

When the guns had stopped roaring, it was very uiet in the shadow of Paotung Temple. For them he war is over.

In Tunghsien When the War Started

By James A. Hunter*

July 27. Well, we are in for it! At four this morning there was suddenly a rifle shot, closely followed by a cannon. By the time I got down stairs there was heavy firing off by the railway station and terrible machine gun fire. In about half an hour refugees began pouring in. I warned people that we could not assure them safety.

I then went down to the hospital and found that the Japanese had broken down the gate and had several men guarding the road inside the compound. I told them to move all the patients to the basement. [Dr. Hugh Robinson, head of the hospital, was away on vacation with his family and couldn't get back. The acute situation in Tunghsien developed suddenly. Ed.]

I have tried to call Peiping, but can't even get Central. I talked with Harry (Mr. Martin) and Mr. Ch'en and they agree there is nothing we can do to oppose them. On my way back from Ch'en's a woman just in front of me was shot in the leg. It is terrible for them to shoot in here where there are no soldiers.

I saw Billingham of the *New York Times*. He came up and walked through the Japanese soldiers to the front gate. You should see it! A bomb had made a clean hit. The flag that had been there was blown to ribbons. Drs. Houghton and Fryer were there waiting for Billingham. They had driven down from Tientsin on their way to Peiping, heard they couldn't get in, so went back. Houghton said he would notify you at Peitaiho that I was all right.

*Extracts from his journal letter to his wife at Peitaiho. Miss Huggin's letter following this, makes the situation clearer.

A limited number of mimeographed copies of the whole diary are available for those who would like one. Write Miss Mary D. Uline, 14 Beacon St., Boston.

July 28. Last night Billingham and Fryer walked in; they had been to Tientsin and had got back. Billingham said that he had been told by the Japanese that they had wiped out the "29th" who were here—450 of them; the police said yesterday they had found only 18 dead and three wounded.

Wang, the technician, has shown up the best of anyone down at the hospital, and also the gate man; they have kept their heads and done what they could. The women all evacuated and then the three nurses came over to Stelle's basement. The refugees are as thick as sardines in our basement, and a pretty strong odor comes up through the stairs. I couldn't sleep much; there was an awful lot of noise: donkeys braying, cats fighting, babies crying, and people talking all night. At 5:30 I heard cannon; the bombardment has been going on ever since—and plenty of it.

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July 29. Last night a great many people came in from Fuhsingchuang village. There was no more room in any of the basements, so I directed them to the porches of Williams Hall. At 3:50 a.m. the whole wall [city wall] seemed to break out in rifle fire. At about 5:30 they began with some big guns. At 7:30 a man came running up to say the "29th" have come into the city from the west gate; that the gendarmes have revolted and were driving the Japanese out through the north gate. There was a continuous sniping fire of rifles, machine guns and trench mortars all morning. The postman said that the gendarmes were in control and were gradually wiping out the Japanese. Now all the firing is trying to dislodge the Japanese who are in the west barracks.

A little while ago I went up to Harry's and we walked over to Luho—Jefferson Academy. It was fortunate we did, for two Japanese women had just run in with a policeman from the city. We took them over to Harry's. I got some food and Harry made them a pot of tea. Poor kids, they are so scared they cannot eat and the older one is crying. The police said "their man" was killed right before them and they ran along with him.

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12:30. Lots of big guns now. There is a huge fire which gives off an enormous column of black smoke. It must be their stores of gasoline that have been set on fire. Their ammunition store must be on fire now as there are continuous explosions.

One interesting thing about all this is that almost all of it was reported over the radio from Peiping yesterday and from Nanking last night. At that time none of it had taken place. I can't understand how the Japanese can have been so lacking in tactics as to have left this huge store of ammunition with so few men. Of course they depended on the gendarmes, but that seems to me a tactical error, too. For days the Chinese here were sure that the gendarmes would not fight the "29th." At about 2:30 five or six planes came, shot with machine guns, dropped bombs.

July 30. We have just learned that the Japanese have retaken Peiping and Tientsin and are now on their way to retake Tunghsien. I had thought that we lived through the worst of it yesterday with everything but gas and tanks used on us, but this, Harry and I agree, will

be a terrible massacre. The gendarmes killed all the Japanese men, women and children that they could find yesterday. These soldiers will want to take revenge, and as the gendarmes will all change into civilian clothes when they come, they will probably kill anyone who looks like a soldier.

Last night the whole of Tunghsien seemed to be trying to get into the compound after the shelling by the planes. We sent students around to tell them that we could not possibly protect them, that the presence of so many people made the danger for all, all the greater, that we advised those from the country to return to their homes, and others to go there if they could find places.

Courtesy of "This Week Magazine" *Design by Malthe Hasselriis*

Those Who Pay

Many of them do not believe me —think I am saying this to get them out. There is nothing to do, but I'm afraid that this is the last. I have no doubt that they will bomb every place where they expect gendarmes to be hiding. They reported that they would indemnify damage to American property, but it is difficult to do that with lives. It is terrible to see all the bedraggled mothers with their children, lugging bundles of soaked bedding and clothes, going around in a bewildered way. I wish there were some way we could protect all these people.

3:10 p.m. Well, we have lived through another hell of a time, when for over an hour six machines circled over us and dropped at least forty bombs. I was talking with a couple of men here after we had sent all the Fu Yu [Goodrich School] girls who were left to the basement; then they threw some bombs that sounded as if they were right up to the line, so we beat it to the basement. Boy! It was a terrible time. I tried to say something to keep up the spirits, but every time those "boom, boom, booms" came nearer and louder, one after the other, I thought sure that the next one would hit us.

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A lot of people have gone. The principal and his family left during the night, I was told. So did the Chinese doctor and a lot of others. Nurses Wei and Tsuei with Mr. Nieh, were looking for me just before the bombardment to do something about the hospital. They were the only ones on the job there. I told them to have as many go home as could, and to get the others downstairs again, put the two flags out in a conspicuous place and stand by.

July 31. Last night after I came back from the chicken yard where one bomb had dropped I found there was a "meeting" at Harry's. Some more Japanese and Korean refugees had come in and were there. Some of them were hurt and I went in to see what I could do. The worst was a little boy of seven. A little while after I had finished the boy, two Korean women came in, one of them hurt. Five holes in chest and arm; had been shot with a revolver. I got her to my house and down on a mattress, then did the doctor stunt again, giving her a shot of morphine first.

This portrait of a Chinese refugee woman was sketched by an American girl of twelve, herself a refugee, in a Paotingfu cellar during an air raid. The young artist has caught the eternal look of the eyes, the serenity of spirit, the relaxation of body

Some Japanese soldiers came awhile ago and got their people from Harry's. The two Korean women are still here. They haven't a thing so I am feeding them. The wounded one has one bullet hole through the right lung. I doubt if she can live. As she is a Korean the Japanese are not doing anything about her. [Four days later, at Mr. Hunter's persistent urging, the Japanese military sent stretcher-bearers, and a movie photographer, and took the woman away. She was apparently recovering.]

I have wondered what sort of news you have been getting. If it is as crazy as what we get you must be in a terrible state of uncertainty.

August 3. It has been a week since things started here. Sunday morning we had five people to whom to give first aid. At church time the bell started ringing; it had the effect of quieting the people anyway. About noon Harry and Mr. Yang (president of the Chitung Bank) went to see the commanding officer. They were treated with great courtesy and promised that there would be no more danger. They are still after the gendarmes. They said they would come over the next day and speak to the people. [The last two "theys" refer to the Japanese.]

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The whole compound is like a public toilet. Today we have had the refugees go around and clean up for themselves. About ten o'clock several officers and some Chinese in civilian clothes came over to call. The officers were rather polite, but one Japanese in civilian clothes and a Chinese were very abrupt and nasty. They said they had respected our compound here, but as the "29th" and the gendarmes had used our place as a refuge from which to shoot at them, they could not be responsible for any damage which had come about.

Harry was doing the talking and he stood right up to them, denying that anything of the sort had taken place, but they said he did not know, and they were simply telling him the facts. He finally said that he refused to admit the truth of what they said, but would be willing to acknowledge that he had heard them make this statement. I asked them what they were going to do about the two Korean women at our house. They sent for them but

I brought only the one who had not been wounded. They were certainly mean to her. [Finally both Koreans were taken away, the wounded one by help of Salvation Army.]

August 4. About noon two cars drove up and who should step out but Rowland (Mr. Cross). There were four correspondents with him. They had come in behind some Japanese troops who were returning to Tunghsien. It seems they are going to place about 5,000 troops here. There is still nothing to do about getting the people out of the compound. Many have gone today, but mostly to Peiping. They will not go back into the city to their homes as they are afraid of the Japanese soldiers who strike and shoot too easily. Some of these poor people do not know what to do from one moment to the next. I am certainly thankful that I made up my mind to stay here until some one came to relieve me.

* * *

[The letter from which extracts have been made was mailed August 8. He added a postscript later.] On the 7th some grain was sent down by friends in Peiping, and the next day it was doled out to the refugees. However, that day the Merchants' Association of the city and the Special Military Police announced a plan for taking the people back into the city. We decided that to continue the giving of grain would hinder this matter and arranged with the Salvation Army in Tunghsien to take over the grain. On the 10th the majority of them left; those who did not leave were asked to congregate in a few places. This made it possible to start cleaning up the compound and campus.

A little before noon on the 11th Rowland, Robbie (Mr. Harold W. Robinson), McDonald and Curtis Grimes, drove into the compound and said I was to go back in Robbie's place as he was staying in mine. We got up to Peiping without much difficulty. Rowland and I called at the Embassy to report on the situation at Tunghsien and set out for Tientsin. It took sixteen hours to make the trip under very trying conditions of heat and crowding. A Chinese friend died in the car near us. He had been very helpful in Tunghsien. The heat and strain were too much for him. The 13th was spent in Tientsin with Albert Hausske, looking over the Hopei property and calling on the U. S. Consul. On the 14th we arrived in Peitaiho after a trip of ten hours, passing 23 complete, standard troop trains on their way to Tientsin.

Tunghsien Two Months Later*

By Alice M. Huggins

For almost two years we have been in the district really under Japanese control, so it would not seem necessary to have any fighting here. But when the Japanese wanted to disarm the Chinese soldiers, they objected, and many of them were killed.

The next day the Peace Preservation Corps, who were Chinese soldiers employed by the "autonomous" government, mutinied and killed three-fourths of the Koreans and Japanese in Tunghsien, including women and children, and then looted the place.

So the Japanese came in again the next day and killed all they could find of them. The civilian Chinese had little part in it, except that many of the Japanese who escaped the massacre did it by their help, and our mission compound was crowded with thousands of terror-stricken people. These included a few Japanese and Korean women and children.

The Japanese bombed the compound but no one was hurt, and the one bomb that hit a building made a hole in the wall of Sheffield Hall but did not explode. The Japanese also blew up the gatehouse, but have since paid for all damages. One bullet came into our guestroom, making a nice little round hole in the window pane. I carry it around in my pocket—the bullet, not the window—our memento of the fighting here.

Throughout the trouble Harry Martin and Jim Hunter were here, and Rowland Cross in Peking, because they had been engaged in running summer schools. It was fortunate they were here, because their presence helped so much to steady the thousands of women and children who came for protection, but it took a lot of starch out of the three men, as it all happened in frightfully hot weather.

Now the city of Tunghsien is under Japanese military control and we cannot go into the city except by special permit, so I haven't tried. You know our compound is outside the city wall. The inhabitants are widely scattered into the country round about or in Peking. Probably less than half of the women and children are in their homes here even after these two months.

Jefferson Academy has about a hundred and fifteen students instead of the four hundred and fifty they had last year, and its primary school fifty. Goodrich has almost seventy

*From a general letter of October 12, but the first five paragraphs deal with events covered in Mr. Hunter's diary letter, preceding this.

in high school and about a hundred and thirty in the grades. Even though school has been open about a month, we keep getting students every day, as they tardily hear the news that school is open. Many had not dared to come because of rumors that the whole place here had been destroyed. They are very happy to be back, and are studying well in spite of the distractions of war not very far away. The government schools have not opened.

North China American School, the school on our compound for American children, is harder hit. Some of the students have returned to America, and others are refugeeing in other places. There is a new principal who arranged to unite with the Peking school. There is hope that soon the school will be opened here.

The hospital work has suffered badly, too. Patients have not come, and the student clinics which usually keep the staff so busy have been cut to about a third.

The financial problems seem almost insoluble and yet are very urgent. More and more our mission institutions have come to depend on local receipts, and get less and less aid from our American friends. But almost every kind of business is at a standstill, institutions are closed—nobody has a job any more, so nobody can pay to send his children to school nor his sick folks to a hospital. Our school gives half salaries, except that no teacher gets less than ten dollars a month.

My energies must be spent trying to find money to feed the girls. They have come to school as a haven of refuge, many of them with not enough clothing or bedding, and most of them with no money at all. They are eating millet and cornmeal and cabbage, and the cost per girl per month is about $1.15 American money. Even so we do not know where it is all to come from. In my twenty years in China I have never been in such a tight pinch, but then neither has China.

We have had very sad news that at Chohsien, one of our west-of-Peking churches, seventeen Christians were killed, including Pastor T'ien Chin Hsien and his whole family. He was our finest country preacher, and a real pastor to all the churches in our west country field. His daughter was a student in our school, and two other girls in the group had registered to come here this fall.

[Earle Ballou wrote that the seventeen included another country minister and several school girls. They were in an improvised dugout evidently struck by a shell.]

In Paoting

THIS sweet-faced bride, Mrs. Pearl Way (née Wang Yu Chen), is one of the victims of a Japanese air raid. Mrs. Way was a foster-daughter of Rev. Isabelle Phelps, formerly of the American Board Mission at Paotingfu. Her Christian mother died when "Pearl" was in primary school. When she had finished the eighth grade of the Annie Gould Memorial School in Paotingfu, her father decided (for an attractive monetary consideration) to have her become a secondary wife. But Pearl was already a Christian and opposed the arrangement determinedly. It was a great relief when her father finally consented to place her in charge of the missionary. After four years of high school, she took the nurses' training course at the Presbyterian Mission Hospital in Peiping. This was followed by specialized training in civic health work. She became a public health nurse in Peiping, rendering several years of faithful, earnest service.

In 1935 she became the bride of Mr. F. H. Way of Peiping, who was in government postal service. He was soon promoted to the position of Postmaster at Shih-chiachuang, a busy city at the junction of the Peking-Hankow and Shansi Railroads. A fleet of over twenty Japanese planes flew there last August, "wrecking a section of the railroad and destroying the post-office." The report is that Mrs. Way "was burned so badly by fire set by the incendiary bombs that she died in a few hours." Miss Abbie Chapin writes in a letter to Miss Phelps: "You have the comfort of knowing what a sweet, good, helpful life she lived, and the sure looking forward to joyful re-union in our Father's Home, where there won't be any more war, with its cruel wicked waste of life."

Miss Chapin wrote also to a

brother: "I could write reams and harrow your hearts, but you can let your imagination work on facts you have previously known and realize the extent of the restrictions that prevent my giving details. God has been very good, and our strength and help through the dangers of shot and shell when the city was bombed (the night of September 23, and the Japanese flag was on the city wall by noon of the 24th) and the intense strain and work of caring for some two thousand refugees, and also the depression of the heart. Otherwise I am well and glad to be where I am *needed.*

Right: Miss Chapin

"I found myself turning to Lamentations one day for my Bible reading, and I thought if you read the following passages, remembering that our case is like in kind if on a smaller scale, you would understand better how to pray for us. Chapter 5:1-5, 8, 9, 1, 13, 17. But comfort has come from the following verses: Chapter 3: 22-26, 31-33. Isn't it wonderful how the Bible fits into all events of life!"

It encouraged her and Elmer Galt to learn that Hugh Hubbard had succeeded in reëntering China and to have him come through on October 11.

Questions Asked of Miss DeForest

How long have you been on this beautiful Kobe College campus?

We moved out in the spring of 1933.

Did the move affect your enrollment?

Not unfavorably. We have grown from about 650 to 950 in these four years. There is still some inconvenience about the bus transportation and the roads; but these are improving every year as the residences increase in this district so well located between the two great cities of Kobe and Osaka.

How many students commute?

The majority do—only a few over a hundred are in the dormitories.

Are the dormitories in Japanese or foreign styles?

In foreign style; at the desire of the Japanese themselves.

But doesn't that wean the girls away from the customs of the homes to which they return?

Not necessarily; for many homes of the middle and upper classes now have one foreign room or at least a few chairs and a table to go with them.

Do your students dress in Japanese or European clothes? Or do they have a uniform?

No, there is no uniform, because we have always believed in the value of cultivating individuality through practice in dressing, as well as otherwise. They may wear either Japanese or western costume, provided it is of style and material suited to school life.

Which do most of them wear?

As a matter of fact most wear European, especially in the warm half of the year; in the winter some go back into Japanese because it is warmer.

Which kind of food do you serve in the dormitories?

Japanese mainly—in a simple fare with rice three times a day, with vegetables and fish, meat, or eggs at least once a day, and pickles, which are universal in Japan; and then there is a tidbit of some kind when they get back from school about three or four o'clock.

How much does life in the dormitories cost a girl?

About two hundred and ten yen a year—equal to sixty-five dollars or so at recent rates of exchange.

And tuition?

Ninety-five yen, excluding music, which has a special fee, as do also such electives as flower-arrangement, tea ceremony, and typewriting.

What is the annual budget of the institution?

The current year's budget is about Y160,000.

How much of the expense is met by student fees?

Last year's summary shows 55 per cent from fees, 19 per cent from the American Board, and 26 per cent from endowment and similar funds.

As the American Board contributes to Kobe College, is the institution still a mission school?

No, because it is not controlled by the American Board. That board passed over all ownership and authority to the trustees when the Kobe College Foundation was incorporated in 1927 under the laws of Japan. But it generously helps for the time being with funds and missionary teachers, besides holding some permanent funds on behalf of the college.

Has any other American body

any share in the administration of the college?

Yes. The Kobe College Corporation in Chicago also holds funds and does promotional work for the college; and in addition it appoints eight of the twelve elective trustees.

Who appoints the others?

The Alumnae Association in Japan. Thus we have a type of organization probably unique—an educational institution under a group of trustees appointed by legal bodies in two different nations. The plan seems to work admirably in maintaining the international character of the institution.

How is the enrollment divided between the upper and lower schools?

About three hundred fifty in the college and six hundred in the high school.

Are they the same grade as college and high school in America?

The high school begins where an American junior high school begins, and runs for five years. The college runs for five years above that.

Is all your work in English?

No, only a small part of it. English is simply taught as a foreign language.

Then your teachers are largely Japanese?

Yes, of our entire teaching and administrative staff, ninety are Japanese and twelve foreign.

By "foreign" do you mean "American"?

The word includes one German and one Russian teaching in our music department.

Is the music department part of the high school or the college?

It is one department of the college, giving a music diploma. But students in any other department and in high school may elect music on the side. Our music department is generally recognized as the best in the empire outside of Tokyo.

The Japanese have made marvelous progress in Western music during the past thirty years—and Kobe College has been a leader in this through its Music Department

What other department have you in the college?

The lower half, or junior college, has three courses—the Regular Course which leads to the senior college; the English Normal Course; and the Homemakers Course. The senior college offers a liberal arts course and an English teacher training course.

Which is the most popular course?

The Homemakers Course is by far the most popular, running now in three divisions a year, whereas no other course has more than one.

How do you account for that?

By the fact that it is a two-year non-technical course that bridges the time for a girl between high school and marriage.

Are marriages still arranged as they used to be?

They are still arranged, but much more opportunity is given these days for the young people concerned to get a little acquainted and to have a say in the decision.

What do they do if they can't get married at once?

Many engage in domestic and cultural arts while waiting, such as dressmaking, flower arrangement, and tea ceremony. Graduates who have specialized in English sometimes teach it, but more and more they are finding business positions where their English knowledge is of use.

Are your graduates welcomed in such places?

Yes, a number of them have made such a good record that places have opened for others. Some too have proved successful in Y.W.C.A. secretaryships and Christian social work. A lecture institute in librarianship that we recently conducted has led to a new opening in that line.

Are all your students Christians?

No, the majority are not from Christian homes, but they all come knowing that they will get Christian instruction here.

Are Bible study and chapel attendance required?

They are expected of every student.

Isn't that requirement rather out of date?

We feel that a Christian institution, especially in a non-Christian

land, should require of any who want its diploma a certain amount of information about Christianity and familarity with the technique of Christian worship. Worship itself, being a matter of the heart, should not be forced, even if it could be. But knowledge can rightfully be imparted and required.

How many of the students are professed Christians?

It varies from year to year, but the statistics of last March show 10.7 per cent.

I suppose all the teachers are Christians?

Nearly all of the full-time teachers are. And many of them are giving valuable time as advisers of the various student organizations with religious and cultural objectives.

What interest have the students in national and international affairs?

As women in Japan have not yet the suffrage, they feel no great interest in politics as such. But in social movements for temperance, health-building, and other aspects of betterment of society, they have a growing sense of responsibility and a desire to share. Our college students have a student branch of the International Association of Japan, and study other nations through that. They have also branches of world organizations like the Y.W.C.A. and the W.C.T.U.

Have they any personal contacts abroad?

Yes, a number of them carry on correspondence with the unseen friends in America and other countries. They keep up contacts with three sister colleges in America. They hold an annual sale to raise money to send to the American Board for the Means School in West Central Africa. Many alumnae have studied or traveled abroad, and there is now at least one residing in every continent. The alumnae magazine goes out all over the globe.

Helen Keller at Kobe College

By Hatsui Hashimoto

THE College invited Miss Keller to give her lecture to the students. The parents and the alumnae were also allowed to listen. It was the fine morning of May 14th that we had the pleasure of meeting her in our auditorium.

The first words which she spoke through Miss Thompson were that she felt how nice and beautiful the place was. She told us the experiences of her school life. However, it was hard to understand her because of her affliction. Miss Thompson repeated what she said, sentence by sentence, which Rev. Iwahashi interpreted into Japanese. After the talk Miss Keller herself recited the fifty-third chapter of Psalms, which are favorite scripture verses.

One of our students presented a beautiful bouquet of roses to her; then different flowers were given to Miss Thompson. She was glad to receive it. She was able to distinguish different kinds of flowers by their fragrance.

At the last, one of our music teachers played the hymn "Nearer My God to Thee" on the piano, because we had been told that she loved that hymn best. She waved her hand in time with the music, and with amen, she put her hands on her breast and offered a silent prayer. Everybody joined it, and an entire quietness prevailed in the hall. We were so impressed that we could not keep the tears from coming. I heard that she herself had also been so impressed that she could not talk for awhile.

We could not hear from her about her religious experiences as we had expected. However, the atmosphere of the meeting was very religious and impressive. I shall never forget that experience.

Miss Helen Keller's visit to Kobe will be remembered and related so long as the girls who heard her can live to tell the story to their children and children's children. Left to right: President DeForest, Miss Keller, Miss Thompson, Mr. and Mrs. Iwahashi.

Boys and Girls of America

Where the Wind Blows

FRED lives on a farm in southeastern Nebraska. His home clings close to the ground so as to "let the wind go by." The creaking windmill is the busiest thing on the place. "It makes a lot of noise, but it does a lot of good," Fred's mother likes to say. "If we did not have so much breeze you'd have the job of pumping water out of the well!" It also provides the electric current to light both the house and the barn.

"Some day" the people who live in this part of the state hope that they will have two or three years of good crops. Then they plan to build consolidated schools and get some busses to take the children to and from school. But that day hasn't come yet, and so every morning Fred hops on top of a black and white pony and trots down the road to a little white school house a mile and a half away. While Fred is busy studying his lessons the pony is tied to the fence behind the school, where he can munch the grass and rub noses with one or two other animals whose duties include getting children to school.

"The pony knows the way better than you do," Fred's father likes to tell him, "so we can depend upon him to get you home." Then he will go on to talk about the great blizzard of 1888, when he had to stay in the schoolhouse most of the night because his parents did not dare come for him in the blinding darkness of the storm. "But the boys who had horses didn't have any trouble. Somehow the animals managed to smell their way home even if you couldn't see where the road went." Fred has been hoping that there would be another big blizzard, but so far he has been disappointed.

Fred's school is built for wind. There are two big wooden shutters for every window. When these are closed it is dark inside, but one need not worry about the glass being blown out. Instead of fire escapes, Fred's school has a storm cellar. This is really a cave with a door on it. Once or twice a year they have a "storm drill" when everybody goes down in the cellar and the door is closed for just a moment. Then everything is inky dark. Fred wouldn't like to be down there all by himself.

Nebraska boys are as much interested in cyclones as city boys are in fires. So far Fred has never seen a "real one." In the summer time baby cyclones run along the roadside swirling the dust up into spiral clouds, but so far none of them have managed to grow up while Fred was around.

Once there was a country church near where Fred lives, but now everybody "goes to town" for their religion. In the village nearest to where Fred lives there used to be two churches, one called "Congregational" and the other "Disciple." Six years ago the Congregational church burned down—which some people thought was a good thing—and now both the Congregationalists and the Disciples go to the same church. This means that Fred's schoolmates on weekdays are his classmates in Sunday School. Everybody is proud of their "one church town."

This fall a new minister came to Fred's church. He was born among the Indians, where his father was a missionary for fifty years. As a boy all his playmates were Indians. He was afraid of white people because their faces were so white and ghostlike. Fred asked him if he had ever been scared of the Indians. At this he laughed and laughed and then said: "They were my friends. I knew they would never hurt me. But I wasn't so sure of the white people. You see the Indians had told me that sometimes the 'pale faces' didn't treat them right."

Fred hopes that the new minister is going to tell them many, many Indian stories.

Instead of waiting for a bus Fred rides a pony to school

The shutters are waiting for the wind!

The storm cellar holds everyone

Apportionment Receipts Jan. 10 to Nov. 30, 1937 Compared With Same Period 1936

	State		A.B.C.F.M.		Home Boards		Total		Gain or Loss	Per Cent
NEW ENGLAND AREA	'36	'37	'36	'37	'36	'37	'36	'37		
Connecticut	14,853	15,394	53,094	50,048	38,798*	38,334*	106,745	103,776	— 2,969	— 2.8
Maine	6,742	7,728	5,971	5,602	5,049	3,642	17,762	16,972	— 790	— 4.4
Massachusetts	20,957	21,712	97,585	98,499	69,454	71,998	187,996	192,209	+ 4,213	+ 2.2
New Hampshire	5,926	5,776	9,016	8,461	8,559*	8,467*	23,501	22,704	— 797	— 3.3
Rhode Island	4,978	5,151	7,175	7,360	6,621	6,922	18,774	19,433	+ 659	+ 3.5
Vermont	9,465	9,998	8,509	7,973	3,402	4,354	21,376	22,325	+ 949	+ 4.4
Total	62,921	65,759	181,350	177,943	131,883	133,717	376,154	377,419	+ 1,265	+ .3
MIDDLE ATLANTIC AREA										
Middle Atlantic	11,550	12,110	14,289	14,363	13,426	13,264	39,265	39,737	+ 472	+ 1.2
New York	23,623	21,530	30,697	28,144	23,871	23,340	78,191	73,014	— 5,177	— 6.6
Pennsylvania	4,096	3,513	2,915	2,680	2,259	2,207	9,270	8,400	— 870	— 9.4
Total	39,269	37,153	47,901	45,187	39,556	38,811	126,726	121,151	— 5,575	— 4.4
SOUTHEAST AREA										
Southern Convention	.....	.....	4,689	5,384	1,112	347	5,801	5,731	— 70	— 1.2
Alabama	.....	.....	260	287	364	482	624	769	+ 145	+ 23.2
Florida	.....	.....	1,605	2,554	2,211	1,700	3,816	4,254	+ 438	+ 11.5
Georgia	.....	.....	333	269	458	685	791	954	+ 163	+ 20.6
Kentucky	.....	.....	406	576	32	68	438	644	+ 206	+ 47.0
Tennessee	.....	.....	274	182	158	284	432	466	+ 34	+ 7.9
Negro in South	.....	.....	535	858	625	748	1,160	1,606	+ 446	+ 38.5
Total	.....	.....	8,102	10,110	4,960	4,314	13,062	14,424	+ 1,362	+ 10.4
MID-WEST AREA										
Arizona and New Mexico	.....	.....	364	384	56	383	420	767	+ 347	+ 82.6
Colorado	.....	.....	1,740	1,931	2,923	2,963	4,663	4,894	+ 231	+ 5.0
Evangelical Protestant	.....	.....	5	.....	65	.....	70	.....	— 70	— ....
Illinois	17,244	19,936	22,616	25,568	15,536	15,268	55,396	60,772	+ 5,376	+ 9.7
Indiana	3,433	3,426	1,564	1,553	1,453	1,490	6,450	6,469	+ 19	+ .3
Iowa	6,126	6,850	5,380	6,103	4,852	5,661	16,358	18,614	+ 2,256	+ 13.8
Kansas	4,500	3,891	2,948	2,934	1,880	1,797	9,328	8,622	— 706	— 7.6
Michigan	12,472	13,548	10,268	15,641	9,495	10,704	32,235	39,893	+ 7,658	+ 23.8
Minnesota	13,236	12,769	6,738	6,752	3,977	4,085	23,951	23,606	— 345	— 1.4
Missouri	5,236	5,608	2,450	2,870	1,484	1,937	9,170	10,415	+ 1,245	+ 13.6
Montana	.....	.....	765	624	727	1,099	1,492	1,723	+ 231	+ 15.5
Nebraska	5,840	7,011	3,556	2,602	2,498	1,826	11,894	11,439	— 455	— 3.8
North Dakota	.....	.....	686	638	1,350	1,219	2,036	1,857	— 179	— 8.8
Ohio	10,610	10,941	19,830	19,790	13,381	14,967	43,821	45,698	+ 1,877	+ 4.3
Oklahoma	.....	.....	350	439	611	763	961	1,202	+ 241	+ 25.1
South Dakota	.....	.....	1,873	2,011	3,550	3,784	5,423	5,795	+ 372	+ 6.9
Texas and Louisiana	.....	.....	244	355	282	358	526	713	+ 187	+ 35.6
Wisconsin	12,746	14,553	6,331	6,956	6,698	7,643	25,775	29,152	+ 3,377	+ 13.1
Wyoming	.....	.....	204	204	410	399	614	603	— 11	— 1.8
Total	91,443	98,533	87,912	97,355	71,228	76,346	250,583	272,234	+ 21,651	+ 8.6
PACIFIC COAST AREA										
California Northern and Nevada	12,089	12,655	4,916	5,705	4,527*	4,953*	21,532	23,313	+ 1,781	+ 8.3
California Southern	15,962	20,220	6,912	10,653	539	4,568	23,413	35,441	+ 12,028	+ 51.4
Idaho Southern	.....	.....	145	137	297	227	442	364	— 78	— 17.6
Oregon	.....	.....	1,258	1,137	2,126	2,034	3,384	3,171	— 213	— 6.3
Utah	.....	.....	37	27	39	13	76	40	— 36	— 47.4
Washington, Alaska and Northern Idaho	8,220	9,130	3,585	3,471	3,238	3,116	15,043	15,717	+ 674	+ 4.5
Total	36,271	42,005	16,853	21,130	10,766	14,911	63,890	78,046	+ 14,156	+ 22.2
MISCELLANEOUS										
Hawaii	.....	.....	9,140	10,199	894	789	10,034	10,988	+ 954	+ 9.5
German	.....	.....	303	203	675	543	978	746	— 232	— 23.7
African Christian	.....	.....	54	16	.....	.....	54	16	— 38	— 70.4
Miscellaneous	.....	.....	.....	.....	48	6	48	6	— 42	— 87.5
Total	.....	.....	9,497	10,418	1,617	1,338	11,114	11,756	+ 642	+ 5.8
Grand Total	229,904	243,450	351,615	362,143	260,010	269,437	841,529	875,030	+ 33,501	+ 3.98

* Includes receipts retained by states for ministerial relief.

Personnel of the Boards

Christmas Gift

"Enclosed please find a check for four hundred dollars for Lewis L. Gilbert of China. This is the gift of the Indianola Methodist Church, and we wish to designate it 'for personal use,'" wrote Rev. Robert Leonard Tucker, pastor of the church. "The Indianola Church takes great pleasure in forwarding this amount, for we believe that Mr. and Mrs. Gilbert have been doing a splendid piece of work for the American Board and that their leadership, given in a most difficult and trying hour, constitutes a source of profound thanksgiving among all who care for the Kingdom of God. Christ simply cannot be defeated with such representatives representing Him in China."

Mr. Gilbert is a Methodist; one of his forbears was a founder of the First Methodist Episcopal Church in New Haven, of which city another ancestor, Matthew Gilbert, was one of the founders. He studied at Wesleyan University and at Yale Divinity School, where he majored in Missions under professor Latourette, specializing in courses on China. The Yale foreign Missionary Society sent him and his wife out in the fall of 1925 to Central China, where he was to have been director of religious education in the Middle School and College. The turmoil produced by the Nationalist Movement closed their province and sent them home early in 1927.

He then became Associate Pastor of the Indianola Methodist Episcopal Church of Indianola, Columbus, Ohio, with Rev. Robert L. Tucker, who wrote the letter quoted above, and who had been Mr. Gilbert's home pastor in New Haven. In 1929 the Gilberts were appointed to China by the American Board, and have worked in the Lintsing-Tehsien field until recent events obliged them to evacuate to Tientsin.

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Miss Gressitt

Felicia Gressitt, who joined the staff of Kobe College in 1937, wrote Mrs. George R. Wilson of the Kobe Corporation: "It is surely the greatest of privileges to be here; Kobe College proves to be a place

of fine contact with fine teachers and students, and many distinguished visitors from about Japan and from the neighboring continent as well. Just these few weeks of being here and meeting people has been most informing and gratifying. At present I have six hours a week English teaching in the High School, and another hour which I give in exchange for a weekly Japanese lesson with one teacher; I have a second teacher for conversation, while I spend a good part of my unscheduled hours on the study of the language. Tea Ceremony, one morning a week, is proving most enlightening in the arts of form and grace, and will be an interesting thing to demonstrate in the United States. In addition to helping a little with extra-curricular activities in the High School and College, I have a weekly singing class at the Osaka Y.W.C.A., which gives a worthwhile contact with a little different type of girl. The remainder of my unscheduled hours are mainly spent in the study of History. I'm now deep in Sansom, Murdoch and other of the leading historians of Japan. It is impossible to study the history without investigating the Art of each of the many periods—all forming an invaluable foundation for the study and understanding of present-day Japan."

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Dr. Alan Taylor

Dr. Alan Boardman Taylor, having sent his family to America ahead of him—Mrs. Taylor arrived here on September 9—remained in Durban to supervise the erection of the new wing of the McCord Zulu Hospital in Durban, Natal, South Africa. That completed, he left for his furlough and arrived about the middle of December.

The Executive Committee of the McCord Hospital Board which is composed of business and professional men, named the addition the Alan Taylor Wing. The Foundation Stone was laid on May 4 by His Honor, Mr. Gordon Watson, Administrator of Natal, who expressed the appreciation of the Province for the work done by the hospital and promised support. Dr. Taylor in his address at the ceremony looked into the future of the hospital, while Dr. McCord sketched its history.

Dr. Taylor has been Superintendent of the hospital, and Dr. McCord's main work has been in charge of the Dispensary in the

city, although he is also on the staff of the hospital and will be Acting-Superintendent during Dr. Taylor's furlough. Two others, Dr. Osborn, a young man, and Dr. Creed, a young woman, complete the medical staff. The four of them have found their hands full, and with the added accommodations will have many more patients and more work. The funds for this six-story building were raised in Durban, two leading citizens giving five thousand pounds.

Dr. Taylor is a new York State man, but received his B.A. and M.D. degrees from the University of Vermont. He was in the Medical Corps during the War, then practised for three years in Virginia. Both he and Mrs. Taylor completed courses in the Royal Victoria Hospital in Montreal. He also took degrees in Glasgow and Edinburgh.

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For Home Missions Council

THROUGH the Home Missions Council twenty-four Protestant groups face their common problems in the field of home missions. In recent years this has been a working body seeking both to eliminate the duplications of the past and to pioneer in new fields of service by providing leadership for union churches at the various government projects, such as the new dams being built in the West.

For the past ten years the Home Missions Council has profited by the broad understanding and patient perseverance of William R. King as its executive secretary. Few ecclesiastical officials have been more convincingly honest than he. His singlemindedness invited implicit trust. Before assuming this position in 1927 W. R. King had been pastor of the First Presbyterian Church of St. Louis and one of the secretaries of the Presbyterian Board of National Missions. He had planned to retire in January on attaining the age of seventy, but has been compelled by ill-health to lay down his responsibilities sooner than he had expected.

In his place the Administrative Committee has elected Mark A. Dawber, who took over the office in December.

Mark Dawber was born and educated in England, where music was his first love. An interest in the social movements of the day led him to study at Ruskin College, Oxford, and to take an active part in the development of the Independent Labor Party. He also served in the educational department of a large consumer coöperative in Manchester.

Coming to America in 1911, Mark Dawber studied at Boston University School of Theology, Drew Seminary and Garrett Biblical Institute. The rural situation caught his imagination, and he accepted an appointment on an open country circuit of the Methodist Episcopal Church. In 1916 he was ordained to the ministry of that church. His success with country churches led to his appointment to the chair of Rural Leadership in Boston University in 1919. Six years later he became Superintendent of the Department of Town and Country Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. In this capacity he has become familiar with all sections of the country. His leadership has ever been constructive and forward-looking with a continuing disposition to rise above denominational lines. He is the author of the current mission study book, *Rebuilding Rural America*.

Mark Dawber

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For the Hunters

"Some of the people of our church have recently gotten together and raised a sum of money for Mr. and Mrs. Hunter, and I am writing to ask if you will be good enough to have same transmitted to them," writes Rev. Albert G. Cornwall of the Park Church, Elmira, N. Y. "We would very much like them to have the use of it by Christmas (shall be glad to pay for any cable expense). We wish it to be understood that this check —$500—is not to be considered part of our apportionment, nor of their salary. It is being sent by our people as an additional and emergency gift to the Hunters personally, with the idea that they shall use it in any way they see fit in their work, particularly in the extra costs which may come upon them, contingent upon the Japanese occupation of Tunghsien."

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Helen Jorgensen

HELEN MARGARET JORGENSEN has been appointed for a three-year term as teacher in Capron Hall, Madura, South India. Her parents were home missionaries. Her mother, no longer living, of pioneer parentage, was born in Nebraska; her father came from Denmark in his youth; a Congregational minister, he became principal of Thrall Academy, Strool, South Dakota, in 1915, and in 1927 of the Sorum High School which replaced the Academy.

Miss Jorgensen

The daughter attended Nebraska University, receiving her B.A. degree in 1936 and her M.A. a year later, and earning her way with the exception of her first year. In spite of time and energy consumed by her earning activities, she was a four-year honor student, a member of Phi Beta Kappa, of Chi Delta Phi (national writers' honorary for women) and a member of Palladian Literary Society. With all this, she kept in touch with the church and came to realize the task confronting Christians trying to build a peaceful world. "There is such a great need in the world today for people who have been educated to feel sympathy for the different races of mankind, who have a conception of the ideal life as pictured by Christ, and who will strive to make Christ's ideal a reality," she says.

Miss Hatsue Hashimoto, Kobe, 1926, is studying English at Lake Erie College on an exchange fellowship arranged for by the Kobe College Corporation. She writes that in her contacts here in America she will be glad if her "humble efforts can do something for international friendship." She adds that her "countrymen are longing for a peaceful world once more"; that "Japan is faced right now with an acute crisis in many ways"; and that "it is the young Christian people who must turn present Japan in the right direction"

Secretarial Side Lights

The Superintendent of Wisconsin

WISCONSIN is a great state for cabbages, cows, cheese and influential families. In politics the LaFollettes—father, mother and two sons—are inescapable. One cannot travel far in our churches without crossing the trail of the Favilles—two brothers and one son.

The Faville twins, John and Henry, were born on a farm near Waterloo, Wisconsin, on July 7, 1847. Both graduated from Lawrence College, both studied theology at Boston University, both entered the Methodist ministry, and both had notable pastorates in Congregational churches. John Faville was pastor of the Appleton church for nearly twenty-five years, and served the city for one term as mayor. Henry Faville was for twenty-five years pastor at LaCrosse. He was the father of Theodore Rush Faville, who has been superintendent of our churches in the state since 1922.

Theodore Faville was born in Evansville, grew up in LaCrosse, graduated from Beloit College in 1904 and taught for a year in the high school at Sparta. Then came a three year term on the faculty of Robert College in Constantinople. Upon his return to this country he studied theology at Yale and Union. He married Ella Esch, daughter of a Sparta minister and sister of the then congressman from LaCrosse, while still in the seminary. They have three children—boy out of University, girl in University, boy about to enter University! Returning to Wisconsin he was for five years pastor at Kenosha and then went to Oshkosh for a similar period.

Several good stories are told concerning his election as superintendent. To one of his predecessors he remarked that he was not the sort of a man who would make a superintendent. When the office became vacant the board of directors

voted that no one of their number should be considered for the position. Of course this action included the chairman, who was Theodore Faville! For a year he served as acting superintendent, and then the committee came around and suggested that he was the man for the job. The story goes that he made a very complete and convincing analysis of himself showing why he should not be made superintendent. The committee agreed with him in his statement of facts but proceeded to recommend him to the conference for election in spite of them. Apparently nobody cherished any illusions about anything. As Frank Scribner put it at the time, "Ted Faville was sort of surprised when they made him superintendent!" But fifteen years of successful administration have more than justified the wisdom of the selection.

Dr. Faville

Superintendent Faville has an analytical mind. Whenever a national secretary comes around with some figures and percentages he instinctively checks both the addition and the calculations. His head is clear and his decisions fair. If a church asks him to recommend a Fundamentalist pastor he looks up a brother who is sound in the faith. When he calls people together for a meeting he is likely to have a pretty clear idea of what he wants them to do when they go back home again. Every step which he takes leads somewhere.

There is nothing of the bishop about Theodore Faville. One would not pick him for an ecclesiastic. His politics are not orthodox. He is preëminently a thoughtful and effective administrator.

Book Chat

A HISTORY OF THE EXPANSION OF CHRISTIANITY. VOLUME I: THE FIRST FIVE CENTURIES, by Kenneth Scott Latourette. (**Harper & Brothers; $3.50**)

This is the first volume of what will be the *magnum opus* of Professor Latourette, who is now known throughout the Church as the outstanding historian in the field of Christian missions. And it is something new. We have had many histories of the Church, and histories also of Christian doctrine; but Christianity is a more inclusive thing than either Church or doctrine.

The appearance, therefore, of a competent history of *Christianity* is an event of unusual importance. The times demand such a work, because we are today thinking of Christianity as a complete thing, in contrast to other systems which challenge its basic principle and impulse.

The questions "What is Christianity?" and "What is the validity of its appeal?" need for their answers the best help which can be derived from 1900 years of actual history, in which Christianity has gone through many forms of internal development, and has been in contact with all sorts of external conditions. All who are grappling seriously with the place of Christianity in the world today will find such help in abundance in this first volume, and will look forward confidently to its increase in those which are to follow.

This volume, covering the first five centuries, is a reliable and readable treatment of what is an appalling comprehensive theme. Many special problems of history have been worked out with sufficient thoroughness to furnish Professor Latourette with sources for the undertaking. Even so, an enormous amount of scholarly research has been involved. The full value of this effort has been made available by the way in which the results are organized and set forth.

While there is intrinsic interest in the story as it develops and in the historic facts themselves, a great many will be even more interested in the interpretations which emerge. History, after all, is as much interpretation as a recording of facts, and in the interpretations which we have here there is much of practical value for our own time.

For example, there is the question why Christianity triumphed in the Roman world. Toward the end of Chapter IV is an analysis of the causes of its triumph. While Professor Latourette reasons persuasively that the central figure of Christ, and the impulse which came from him, constitute the deepest and most permanent factor, it is made clear that the growth in numbers and influence of Christianity was due in an important degree to certain conditions existing in the world of that

time. On the other hand, he points out that there were times and places in which unfavorable conditions meant that its spread was either slowed down or completely stopped.

The fact that Christianity became heir to the most advanced culture of the western world gave it a great initial advantage which can best be appreciated when we face the further facts that "Christianity has seldom since succeeded in becoming the predominant faith of any people which at the time of their conversion possessed an advanced civilization"; and "Never has Christianity been adopted where the pre-Christian culture remained intact."

Thus it appears that, while Christianity has its positive and vital impulse which enters creatively into the life of man, in a sense it always arrives at a position of dominant influence "in the fullness of time." That means, of course, that the real progress of Christianity has been and always will be slow.

We need the perspective of history to estimate properly the dimensions of the missionary problem, for, as Professor Latourette says, "Its ethical ideals are so revolutionary and, if carried out in full, would involve so drastic a reorganization of the lives of individuals and of society that it is not surprising that in the less than twenty centuries in which it has been in existence it has not won the world to complete conformity to its pattern."

There is, of course, in this not discouragement but rather the opposite, and the amazing degree to which in even a few centuries Christianity has affected peoples at every stage of culture is the best visible support for the missionary's basic faith that he is seeking to fulfill God's purpose in history.

The last two chapters of this volume are the most important, because they deal with the two related questions, What has been the effect of Christianity upon its environment? and What has been the effect of the environment on Christianity?

These are very complex questions, and questions which, of course, can never be completely answered. But in his careful and scholarly treatment of them in regard to the first five centuries, Professor Latourette has given a background for similar studies in the present, and has laid the foundation for an understanding of the place of Christianity in the total life of the race.

The break-up of traditional cultures and the conscious quest of the world for a new way of life which is taking place in our time have created a fluid state of affairs not unlike that of the first centuries of Christianity. Dangers are greater but the opportunity is also more open for a new and significant advance of Christianity.

Such a perspective of history, and such careful studies in the relation of the spirit of Christianity to the total cultural process as we find in this work, are of great value as we face this opportunity, and ought to stir the Church to a new sense of the importance of its mission.

HUGH VERNON WHITE

Recent Publications

Commission on Evangelism

The Fellowship of Prayer by Dean Willard L. Sperry. For the 1938 Lenten season. 3 cents each, ten or more 2 cents each.

Debt of Honor Commission

His Duty Done—. 8 pp.

A Matter of Obligation. Basis of the appeal of the Debt of Honor Campaign. 4 pp.

What and Why! Six page discussion of the Debt of Honor.

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Five months previously reported	$33,794.64
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Total for six months ending November 30, 1937	$39,338.94

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This, That, and the Other

Early Birds in Georgia

William T. Scott, pastor-at-large for Georgia and Florida writes: "I have had meetings late at night but never before have I got up for a conference at 5:30 a.m. This happened in Richland on a Saturday morning when it was necessary for a special committee to have its report before Sunday. The committeemen were a village store-keeper who had to open his store at 6:00 a.m. and would be on duty until late Saturday night; a rural mail carrier who had to start his route at 7 a.m.; and a barber who opened his shop at 6:30 a.m. So we had our meeting at 5:45 sharp! The report of the committee was accepted on Sunday.

Unused Stereopticons

Many of our churches have stereopticon projectors which are rarely used. In the West and South are many churches which would gladly use pictures if they had the equipment for their projection. Possibly some of the churches which are not using their stereopticons would be glad to pass them on to churches which lack such facilities. If you have a spare machine which you might give away, write to J. R. Scotford, 287 Fourth Ave., N.Y.C.

"Our Church and Rural Boys and Girls"

This is the title of the new 18-slide stereopticon lecture which has just been issued by the Board of Home Missions. Its purpose is to introduce the children of our churches to the home mission theme of the year, "Rural America." This is done by means of a visit to a girl who lives on the prairies of South Dakota, a boy whose home is in the "piney woods" of West Florida, and a Negro girl who attends Dorchester Academy in South Georgia. The lecture can be secured from the Missions Council at either 14 Beacon St., Boston, or 19 So. LaSalle St., Chicago.

For a number of years our religious educators have been urging the preparation of short lectures which could be used in church school assemblies, young people's meetings, and other informal gatherings. "Our Church and Rural Boys and Girls" is an endeavor to ascertain the extent of this demand. If this lecture is widely used additional short lectures on other themes will be prepared.

"Visual Aids in the Service of the Church"

In a picture-minded age the church needs to study the place of visual education in its program. For some years the students at Yale Divinity School have been experimenting in this area under the direction of Paul H. Vieth. The resulting wisdom has been gathered together in a thirty-two page booklet which has been published by the Harmon Foundation, 140 Nassau Street, New York City, from which it can be secured for fifty cents.

This rather slight publication is rich in good sense and definite information on such topics as: How Visual Aids Can Serve the Church; What Gives a Picture Religious Value? The Comparative Utility of Stills and Movies; Preparing a Program with Visual Aids; What Will It Cost? Training Users of Films; Making Your Own Slides and Movies; The Necessary Equipment; Programs for Young People's Groups; Buying and Renting—What, Where and How?

Where Superintendents and Secretaries Come From

A phenomenal number of the men who direct our state conferences grew up in Nebraska—Fred L. Hall of Ohio, Harry W. Johnson of the Inter-mountain District, Claton S. Rice of Washington, Frank E. Carlson of Oregon, and Lucian J. Marsh of the Central South. Although Nebraska's own superintendent, W. A. Tyler, did not come to the state until he was a young man, most of his life has been spent within its bounds.

If a minister has any desire to be a national secretary he can improve his chances by seeking a pastorate in Ohio. The following men were serving in the buckeye state when chosen for the position of secretary: Charles E. Burton, Fred L. Fagley, Warren H. Denison, Fred L. Brownlee, John L. Lobingier, John R. Scotford, Herbert D. Rugg, Lucy Eldredge. Others from Ohio who have served in recent years are Luman H. Royce and W. R. Kedzie.

Probably the reason why Nebraska breeds superintendents is that its life combines that of the frontier with more settled conditions. Ohio owes its preëminence as the mother of secretaries to the same reason why it is the mother of presidents. It is neither east nor west! In other words, Ohio is an inoffensive place to come from.

Errata

Page 568, December HERALD: The presiding officer of the Concord Banquet was Superintendent Roundy of Maine; not Mrs. Bowen of California.

Page 569, December HERALD: Rev. Fred M. Meek did not speak at the Young People's Rally in Concord. He was unable to leave Bangor.

In the interest of historical accuracy, not to say justice, the Editor will welcome corrections at any time from any reader.

The Sequel to a Clean-up

In the August issue of the HERALD we printed a picture of the Christian Endeavor Society of our church at Reeves, Louisiana, starting out to clean up the town. This picture was taken on Saturday, April 24. Seth Baggett, the pastor, reports, "The young people carried on their campaign throughout the summer. Some even worked by moonlight so as to do their allotted share. They were also faithful to church and Endeavor meetings. Seventeen kept all the rules which had been laid down and qualified for the promised trip. At the end of the summer we secured the use of a school bus and took our party to Dallas and Fort Worth, leaving on Saturday morning and returning Tuesday afternoon. We were delightfully entertained in the homes of the people of the First Church of Fort Worth. In spite of a very rough ride on the bus the behavior of the young people was excellent. The trip broadened their horizon, while the whole project strengthened their ideals."

"Men and the Church"

Under the leadership of Donald A. Adams the laymen of our churches are becoming increasingly active. There has been felt a need for a manual which would bring together in one place some account of what the men of our churches are actually doing. For some years Donald Adams collected material; last spring Robert G. Armstrong, secretary of the New Hampshire Conference, undertook to organize it. The result is an 80-page book published this fall under the imprint of the Laymen's Fellowship of our churches, from whom it may be secured at 11 Whitney Avenue, New Haven, Connecticut, for twenty-five cents a copy, or twelve for $2.50.

The scope of the book is revealed by the table of contents: Why a Laymen's Movement; How to Organize the Men of the Church; Some Effective Programs; Ways of Serving; Inter-church Fellowship; The Spirit and Organization of the Congregational and Christian Churches; The Duties of Deacons and Trustees; Suggested Books and Study Courses. The material is factual rather than theoretical. Practically all of it has been born of actual experience.

We Carry On in China

By W. C. Fairfield

SINCE the summary of the situation in China published in the November issue, the missionaries listed as en route to America have arrived safely. No others have started, except Mr. John Hamlin of Oberlin-Shansi, who left Hankow on December 10 for America via Hongkong. There have been a number of changes in the location of different missionaries and in the situation as follows:

Tsinan—at last reports, Mr. Stanley was still there, but John and Mrs. Stanley were in Tsingtao.

Tehsien—Mr. Harold Robinson reached Tehsien a few days before, and left a few hours before, its occupation by the Japanese on October 3. He, as well as Dr. Cooke and Miss Dizney, are now in either Peiping or Tunghsien, helping out while waiting an opportunity to get back to Tehsien from Tientsin. *Lintsing* was reported occupied before November 22.

Peiping—Mr. Ballou has re-

turned to Shanghai to resume work with the National Christian Council in preparation for the "Hangchow" Conference, now to be held in Madras, India. Mr. Shaw visited his family at Kuling for a week in October and after long consideration, left them there for the rest of the school year. The North China American School moved back to Tunghsien on October 23.

Paoting—Mr. Galt and Miss Chapin remained safely through the capture of the city and have been busy with relief work. Mr. Hubbard's return rejoiced them greatly. Word by letter from Miss Payne to her family indicates that she had remained in Pingting, Shansi, throughout the fighting there, and was safe and well after its occupation.

Taiku—The city was occupied, apparently without serious fighting, by the Japanese on November 7. The Oberlin-Shansi Academy had moved to the southern part of Shansi province before this happened, and according to word received December 10 was at Shanhsien, Honan, just south of the Yellow River. On November 21, Mrs. Hemingway and Isabel, Mr. Dutton, Miss Williams and Dr. and Mrs. Wilbur were reported in Taiku and safe (as was Miss Senger of the Church of the Brethren). Details have not yet been received. Miss Hamilton of the Oberlin-Shansi staff is joining Miss Tinker and the Moyers at Peiping. Mr. VanMeter is rejoining the Academy in its new location.

Fenchow—So far as newspaper reports indicate, the city has not been occupied or even attacked. The Ming I High School has moved to Tsishan in southern Shansi, where Miss Horn, Miss McClure, Mrs. Pye and Mr. Domke are reported to be "remaining indefinitely." They, with Miss Meebold and Mr. Caton, left Fenchow on November 7. The last cable did not report where the other two had gone. Miss Noreen, Dr. Judd and Mr. Leger were earlier reported as remaining in Fenchow.

Nanking—On December 10, Mr. Riggs was still reported as among the small group of missionaries who were trying to reduce the horrors of conquest by the establishment of a safety zone in the neighborhood of Nanking University.

In Memoriam

Frederick Paul Beach

"I am content to keep on trying to put such great ideals into the hearts of our students," wrote Professor Beach a few weeks ago to his friend and former associate, Rev. Willard Beard. He was writing of the interest all the students of Fukien Christain University of Foochow had in social reconstruction.

He wrote of his concern over the new tide of nationalism he saw rising on the campus; of his election to the chairmanship of the Kuliang Council; of his furlough which was to begin in 1938; he would have liked to be in Michigan in apple blossom time; "Maybe I'd prefer July and August on the white sands of Lake Huron."

For he was born and brought up in a small town on the shore of Lake Huron. His father had moved from Port Huron to Lexington to study law a few years before the Civil War—he came out of the army with a captain's commission—and had been for twenty years the respected and loved judge of the 24th judicial circuit of Michigan at the time his son was appointed missionary to China. His mother's grandfather had been a home missionary in Michigan in the pioneer days. Yet Fred Beach reckoned himself a "thoroughbred Yankee of straight English descent, brought up in the Middle West," his father's people having moved west from Wallingford, Connecticut.

The youngest of four boys, he early showed his special bent; established a telegraph line; started his hobby of photography; spent summers rowing and swimming and watching the commerce on Lake Huron—which seemed to fire his potential gift for engineering: he entered the engineering department of the University of Michigan in 1893. In his junior year a

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West Point appointment took him to Fort Sheridan for the examinations, which he passed, except for the physical—he was found to be underweight. He finished his course with the Class of '98, receiving his degree in Electrical Engineering, but practically completing the work for the Mechanical course as well.

He next spent two years in the Testing Department of the General Electric Company in Schenectady, then went to Los Angeles. When the chief engineer of the Los Angeles Edison Company became the chief electrical engineer for the United States Reclamation Service, he took with him Mr. Beach, who worked for it nearly two years.

He left the Service February, 1907, to do a year's work in Greek at Pomona College in less than half a year. He already had French and German.

Passing through a deep and searching religious experience led to a complete surrender of self to the service of his fellowmen. He turned to the ministry, studying two years at Oberlin Seminary and one at Union Seminary, received appointment by the American Board in 1910, and was ordained and commissioned at the First Congregational Church of Los Angeles as its "foreign pastor."

From 1910 to 1921 he was engaged in evangelistic and educational work in Diongloh of the Foochow Mission. There in 1911 he married Ruth Ward who had been teaching in Foochow for three years. She died in Foochow in 1933. Their daughter, Mrs. Brewster Bingham, has been an associate missionary in Foochow for two years. Two others are studying in America.

He became professor in Fukien University in 1922. "Fred Beach gave himself to his task as teacher completely—and not merely to teaching facts and theories; he tried always to relate facts and theories to life. He was at home in Education. Two years ago he was asked to address the Chinese pastors of the Foochow City Station of the Church of Christ in China. He captivated them by his practical and profusely illustrated talks which showed him not merely as classroom theorist but as a practical teacher."

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The Chronicle

APPOINTMENT

Miss Helen Margaret Jorgensen of Sorum, South Dakota, for a three-year term as teacher in Capron Hall, Madura, South India.

FURLOUGHS AUTHORIZED

Dr. and Mrs. James D. Taylor of the South Africa Mission, beginning as early in 1938 as Dr. Taylor can arrange to leave.

Miss Emma C. Redick, Miss E. Marie Crosby, Miss Mary Thomas, Rev. and Mrs. Daniel A. Hastings, of the West Central Africa Mission, after July 1, 1938.

Dr. and Mrs. Charles E. Clark and Miss Theda B. Phelps of the Near East Mission, beginning in the spring of 1938.

Rev. and Mrs. John S. Marsh of the East Africa Mission, beginning in November, 1938.

Dr. Lora G. Dyer, Miss Lyda S. Houston, Rev. Robert W. McClure, Miss Jennie Jacobs and Mr. Guy Thelin, of the Foochow Mission, beginning in the summer of 1938.

Miss Alice M. Huggins, Miss Maryette H. Lum, Miss Lucia E. Lyons, Miss Louise M. Meebold, Miss Emma B. Noreen and Dr. and Mrs. Leonard Wilbur, of the North China Mission, beginning in the summer of 1938.

Miss Bertha P. Reed of the North China Mission, beginning in the summer of 1938.

Miss Olive S. Hoyt, Rev. and Mrs. Edward S. Cobb, Rev. and Mrs. Clark P. Garman, Miss Sarah M. Field, Miss Alice E. Cary, of the Japan Mission, beginning in the summer of 1938.

Mrs. Katherine S. Maxwell of the South Africa Mission, a six months' furlough in England and the Cape Province (South Africa), beginning in November, 1937.

Miss Edith Curtis of the Japan Mission, immediately for health reasons.

SAILED FOR THE FIELD

Miss Helen M. Jorgensen, from New York, December 15.

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ARRIVALS ON THE FIELD

Miss Lucy K. Clark, in Columbo, Ceylon, August 15, returning to the Ceylon Mission.

Rev. and Mrs. Raymond A. Dudley, in Madura, South India, returning to the Madura Mission.

Miss Beth Torrey, in Dondi, Angola, October (?), joining the West Central Africa Mission.

Rev. Henry A. Neipp, in Lobito, Angola, October 4, returning to the West Central Africa Mission.

Miss Miriam Brown and Miss Miriam Rogers, in Bombay, November 3, joining the Marathi Mission.

Rev. and Mrs. Emmons E. White, in Madura, South India, November 6, returning to Madura Mission.

DEATHS

Henry W. Jamison, home missionary pastor in South Dakota from 1894 until 1937, at the home of his daughter in Lawrence, Kansas, on October 23. The details of his life may be found on page 359 of the August issue of the HERALD.

Rev. Frederick P. Beach in Foochow, China, November 25, missionary of the American Board 1910–1937.

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287 Fourth Avenue, New York City

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